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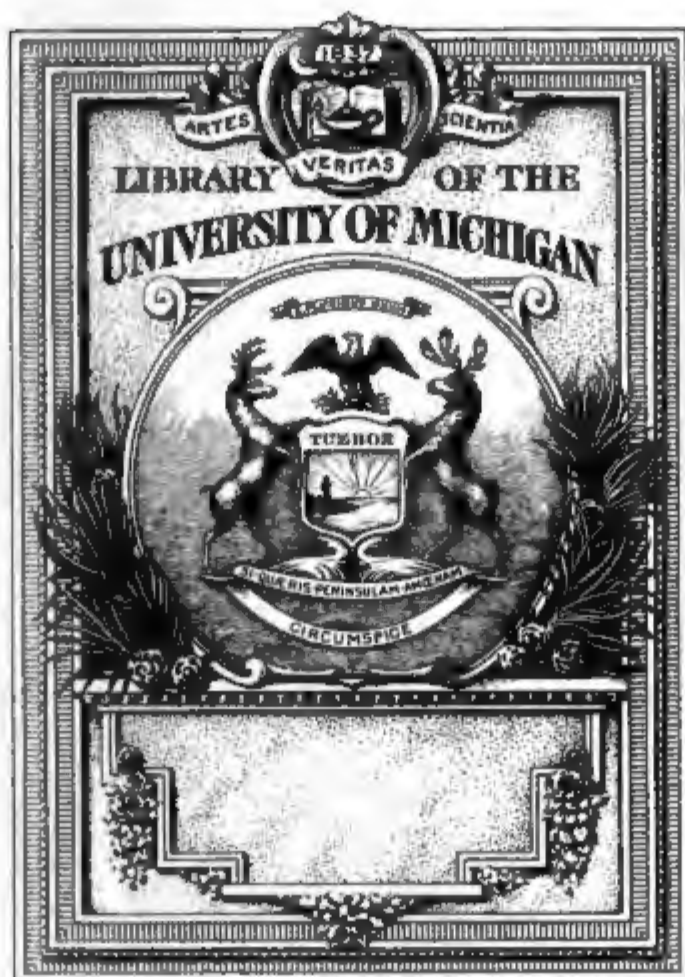
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ASSYRIAN LETTERS

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TRANSCRIBED, TRANSLATED, AND EXPLAINED

BY

SAMUEL ALDEN SMITH.



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ASSYRIAN LETTERS.

By S. A. SMITH.

*Reprinted from the "Proceedings of the Society of Biblical Archaeology,"
June, 1887.*








One of the most difficult portions of the Assyrian literature is composed of the letters and despatches. It is partly due to this fact that so little has been done in explaining or translating them. George Smith only attempted to translate a very few, and outside of this little had been done until Mr. Pinches gave several in transcription and translation, accompanied where possible by the text. Fourteen such documents are to be found transcribed, translated, and explained in the second part of my edition of the texts of Asurbanipal; in the third part, which is now in the press, the texts of K. 582, K. 514, K. 533, K. 679, K. 686, K. 669, K. 11, K. 525, K. 183, K. 1249, K. 1252, K. 1229, K. 487, K. 549, K. 578, and K. 96, accompanied in the same manner by transcription, translation, and notes, will be given. These numbers represent some of the best preserved, most important, as well as the most difficult tablets in the British Museum collection. The six that are given below are perfect specimens, and may be taken as a type of the others.

Some reasons why these letters are so difficult are apparent: 1. They are torn out of their connection in the circumstances in which their authors were placed at the time, and they belong to a longer correspondence, of which we have no knowledge, but which is necessary in order to a good understanding of any single letter. 2. We are dependent to a large extent on the help afforded by the cognate languages for our ability to explain any Assyrian texts. But we have in Hebrew only the sacred writings giving us the annals of the nation, which corresponds exactly to the kind of accounts we find in the Assyrian historical inscriptions. By this

means we are enabled to arrive at the meaning quite clearly and readily. For these reports, which come from all parts of the empire in its most flourishing years, we have no such help. If we had a series of such miscellaneous reports in Hebrew, they would doubtless give us such linguistic help as would materially aid us in better explaining the tablets under consideration. It is as if some one 2500 years hence, studying and deciphering the annals of the rulers of the British Empire, should find some short letters from Yorkshire, Lancashire, Scotland, Wales, and Ireland, written by a chief of police, some revenue and tax collector, or army official, whose grammar would not be regular or his style faultless. He would find here dialectic peculiarities and words which he had never seen before, and would often be at a loss to see any meaning in them at all. Words which he had translated readily in the annals would occasion him much trouble, because the writers of the letters employ them in an entirely new sense. Now this is precisely the case with the letters which we have from the library at Nineveh. There seems to me to be no need of hesitating to admit that the reports of Bêl-ibnî, Asurbanipal's general, with reference to the condition of affairs in the camp, or the letters of Nabû-šum-iddin, who so often writes about horses, may contain linguistic inconsistencies which the learned scribe of the court would have condemned. They came from all parts of Asurbanipal's great empire, and are full of dialectic peculiarities, common among the people, but not used at the king's court. In explaining the words, however, we must attempt to explain them grammatically in each instance.

There is a long list of words known only to us in these report-tablets. One of the most common is *adanniš* (S. 1064) *ad-dan-niš* (*cf.* Part II of my edition of Asurbanipal). It is quite certainly to be compared with the Aramaic נְתָנָא "time." The connection as well as the etymology proves it to mean "constantly, all the time." The adjective *adannu* is of frequent occurrence.

The importance of these messages is not the historic references they are supposed by some to contain, for these are generally so slight and indefinite that their value is small. Their chief historic worth is that they enable us to fill up wanting passages in the historical inscriptions, and where they are clear, they enable us sometimes to obtain a better understanding of difficult clauses

of the historical inscriptions. Their great importance, however, seems to me to be linguistic; but here and there we find references which are the most valuable for our knowledge of the manners and customs of the people. We are also enabled to settle the readings of many words by the variants given us in these letters; e.g.    of the annals of Asurbanipal is written     in K. 11 mentioned above (cf. my remarks in *Zeitschr. für Assyriologie*, 1887, p. 227), which settles the question as to the pronunciation of the name. A great many titles of officials are mentioned in these documents which we meet nowhere else, and of the nature of whose office or functions we know nothing.

Attention may also be called to the fact that two classes of correspondence exist, a familiar or less formal kind, which is not addressed to the king, and the official, which is always addressed to him, if it be not a communication from the king himself; this latter class is by far the most numerous.

It would be intensely interesting and valuable if we could hit upon some plan by which the Assyrian "report-tablets" might be classified according to the province or district from which they came. This we cannot do to any large extent at present, but if we were able to do so, we should then be able to learn the peculiarities of the language used in any particular portion of the Assyrian Empire. If the generals or officials employed scribes to do their writing for them, then these were certainly scribes of the district where they were, but it may easily be true that they were written by the officials themselves.

Any translations of this class of inscriptions which have been made, or which may now be made, will need material revision after a larger number of letters have been published and compared with each other, for it is only by such comparison and study that many of these documents can be, to any extent, satisfactorily explained.

The translations given below therefore are sure to need revision in the future, for some parts the writer has been unable to find a translation or explanation at all satisfactory to himself. The order of the words in the Assyrian has been followed wherever possible, so that the reader may know whence the translations come when there is no note to aid him.

K. 482.





*Transcription.**Translation.*

	A-na šarri be-li-ia	<i>To the king, my lord,</i>
	ardu-ka Nabû-naši-ir	<i>thy servant, Nabû-našir.</i>
	Nabû u Marduk	<i>May Nebo and Merodach</i>
	a-na šarri be-li-ia	<i>to the king, my lord</i>
5	a-dan-niš a-dan-niš	<i>constantly, constantly</i>
	lik-ru-bu	<i>be gracious.</i>
	šul-mu a-dan-niš a-dan-niš	<i>Peace constantly, constantly (to him).</i>
	a-na pi-ki-te	<i>By appointment</i>
	ša bēlit par-ši	<i>of the lady of command,</i>
10	lib-bi ša-šarri	<i>may the heart of the king,</i>
	be-li-ia	<i>my lord,</i>
	a-dan-niš lu ta-ab-šu	<i>constantly rejoice him.</i>






REV.

	ša pi-ki-te	<i>By appointment</i>
	ša bēlit par-ši	<i>of the lady of command,</i>
15	šarru be-li	<i>may the king, my lord</i>
	apil aplê-šu	<i>his grandsons</i>
	ina bur ki-e-šu	<i>upon his knees</i>
	li-in-tu-ḥu	<i>rest,</i>
	par-šu-ma-a-te	<i>gray hairs (?)</i>
20	ina zi-iḫ-ni-šu-nu	<i>upon their beards</i>
	li-mur	<i>may he see.</i>

REMARKS.

The characters    are, I think, to be read *be-li-ia*. Previous to this time I have adopted the Haupt-Delitzsch transcription *ê-ni-ia*, in which  is held to be an ideogram for *ênu*, "lord," and *ni* the phonetic complement. But the character *ni* has the value of *li* according to W.A.I. II, pl. 48, line 42a, and I much prefer to regard the whole as a phonetic writing of the usual *bēlu*, "lord."

Line 8, *pi-ki-te*. This word is to be derived from the root פקד; it probably means "appointment."

Line 9, *bēlit par-ši*. This expression occurs W.A.I. V, 10, 62, where it is written ideographically  . The writing    (cf. *Heft II* of my *Asurbanipaltexte*, p. 20, line 37, and the *Nachträge*, p. 85) is probably also to be read thus.

Line 13. Although the tablet is somewhat broken here, there can be little doubt about the reading.

Line 17, *bur-ki-e-šu*, "his knees." The root is בך.

Line 18, *li-in-tu-ḫu*, comes from the root נח, "to rest."

Line 19, *par-šu-ma-a-te*. The following passages in which this word occurs are the only ones known to me at present: K. 183, 16, ff., *Am.* par-šu-mu-te i-ra-ḫu-du am. šihrûtê i-za-mu-ru*, "the aged dance, the young sing." For *i-ra-ḫu-du* cf. the Hebrew רקד, "to dance, to spring." Eccl. iii, 4, Isa. xiii, 21. W.A.I. V, 53, No. 3, obv., line 15, ff. *Ultu da-ba-bi an-ni-i u ik-ri-bi an-nu-ti ša šarri be-li a-na kal-bi-šu ana am. ardi-šu u par-šu-me ša bîti-šu iš-pur-u-ni u ik-ru-bu-u-ni*. "From the time of these words and these prayers of the king, (my) lord to his dog, to his servant, and the aged of his house he has sent and has been gracious." In this text (K. 618), as given W.A.I. V, 53, there are two mistakes, which Mr. Pinches and myself were able to correct on comparing the original. In line 11 the first character is E instead of E, and the one before the last is > instead of >.

K. 483.

Transcription.

Translation.

A-na šarri bêli-ia	<i>To the king, my lord,</i>
ardu-ka Nabû nâdin-šum	<i>thy servant Nabû-nâdin-šum.</i>
lu-u šul-mu a-na šarri bêli-ia	<i>Peace to the king, my lord.</i>
Nabû u Marduk	<i>May Nebo and Merodach</i>
5. a-na šarri be-li-ia	<i>to the king, my lord</i>
a-dan-niš lik-ru-bu	<i>constantly be gracious.</i>
ina êlî ša šarri bêli iš-pur-an-ni	<i>As to what the king (my) lord said</i>
ma-a at-ta-ma	<i>thus: thou also</i>
ša-, -al	<i>ask.</i>

REVERSE.

10. amêlu la u-da	<i>The man I do not know,</i>
ai u-šu-tu-u-ni	<i>has he not fled?</i>
a-na man-ni la aš-al	<i>Of whom have I not asked,</i>
am. lu-šuh-ḫa-ni	<i>the Lušuhḫani,</i>
la aš-al-šu	<i>did I not ask him?</i>

* The *am.* which occurs constantly in my transcription is an abbreviation of *Amêlu*, "man, officer."

REMARKS.

Line 9, *ša'-al*, is from the well-known root $\text{ל}\text{נ}\text{ש}.$ † The word *aš-al*, line 12, and *aš-al-šu*, line 14, are also from the same root.

Line 10, *u-da*. This word is probably from $\text{ד}\text{ע}$, “to know.” The same form also occurs W.A.I. V, 53, No. 3, line 34. Besides this the forms *u-di* and *i-di* occur. For the first of these forms see below K. 691, lines 14, 19, and 20; for the second, see below, K. 82, line 28. Cf. further *u-du-u*, S. 1046, rev., line 7—an unpublished letter.

Line 11, *u-šu-tu-u-ni*. I derive this word from the root $\text{נ}\text{ש}\text{ל}$, “to go to destruction, to flee.” The usual form is *išēlūni*.

Line 12, *man-ni*. I take this word to be only another form of *mamma*, *manma*, “who.” Cf. Heb. $\text{מ}\text{ן}$, Syr. ܡܢ .

Line 13. I cannot explain this line. The character *ha* is perhaps not entirely certain, but it is difficult to see how any other reading is possible. It is probably an official title, but I have met with it nowhere else.

Transcription. S. 1034.

- A-na šarri be-li-ia
ardu-ka Bel-ikkî-ša
lu šul-mu a-na šarri bêli-ia
Nabû u Marduk
5. a-na šarri bêli-ia a-dan-niš
a-dan-niš lik-ru-bu
ina muḥ-ḥi bît zinništi êkalli
ša ina Kal-zi
ša šarri be-li ip-ḳi-da-ni-ni
10. bit up-ta-ṭi-ir
bît uš-še pa-te
uš-še a-na ka-ra-ri
libittê kar-mat
šum-ma šarru be-li i-ḳab-bi
15. a-na am. rab balâtê
ṭi-e-mu liš-ku-nu
lil-li-ka uš-še
li-ik-ru-ur

† I write N_1 = Heb. נ , N_2 = ן , N_3 = נ , i.e. ח , N_4 = י , i.e. ז , N_5 = י , i.e. ז

Translation.

- To the king, my lord,
thy servant Bêl-ikkîša.
Peace to the king, my lord.
May Nebo and Merodach*
5. *to the king, my lord, constantly,
constantly be gracious.
As to the house of the woman of the palace,
which (is) in the city of Kalzi,
over which the king (my) lord has appointed me,*
10. *the house is cracked,
the house—the foundation is open.
The foundation to repair,
bricks are piled up.
If the king, (my) lord, gives command,*
15. *to the chief of the public safety
order may he give,
may he go, the foundation
may he repair.*

REMARKS.

This text has been translated by George Smith in his *Assyrian Discoveries*, p. 414, which Mr. Pinches pointed out to me. My translation differs from his in some important respects.

Line 7, *bît zinništi êkalli*. This refers, perhaps, to the harem of the king. G. Smith translates "the palace of the queen."

Line 9, *ip-ki-da-ni-ni*. The ending *ni-ni* appears to be a strengthened form of the 1st pers. sing. Cf. K. 359, line 10, p. 51 of *Heft II* of my *Asurbanipal*. It is not "us," as George Smith renders it.

Line 10, *up-ta-ti-ir*, is an Isteal form from פטר, "to split, to tear to pieces."

Line 11, *uš-še*. The root is ששנ₁.—*pa-te*. This word comes from the root פתח, "to open."

Line 12, *ka-ra-ri*. The connection in line 18 below absolutely demands some such meaning as "repair." G. Smith translates "to bulge," which, although it might do here, makes no sense in the line just referred to. He evidently connected it with the Hebrew כָּרַר, "to roll."

Line 13, *kar-mat*. This is the most probable reading. I derive this word from the root כָּרַם, "to heap up." The only difficulty in this explanation is that we have a fem. sing. when we should expect a fem. plur., but such incongruities occur elsewhere in Assyrian inscriptions. Smith translates "bulging." He appears to have read *kar-kur*, and derived it from כָּרַר, as he did *ka-ra-ri* in the previous line; but this seems to me impossible, for Assyrian does not form such parts of the verb so far as we know.

Line 15, *am. rab balâtê*. I am not certain about the correctness of the form of the last word of this group, since I have never met with the plural of *balātu*. This officer seems to me to have had to do with all that pertained to the public safety. G. Smith translates "master of public works."

K. 82.

Transcription.

A-na šarri mâtâtê be-li-ia
ardu-ka Kudurru Bêl u Nabû
šu-lum ba-la-tu u a-ra-ku û-mu
ša šarri be-li-ia a-na da-riš liḫ-bu-u
5 ul-tu i-na mât na-ki-ru a-na-ku
Pu-ḫu-du ina ti-bi bît A-muḫ-a-ni
ardâni ša šarri be-li-ia uḫ-te-it-tu-u
âlâni ša a-na maṣarti ša šarri be-li-ia
u-ša-aṣ-bi-tu-um-ma am. Kal-lu-u
10 ša šarri be-li-ia lu-še-ti-ḫu-u
a-na muḫ-ḫi âlâni i-tib-bu-u
ṣâbê i-duk-ku u zinnišâte u-šaḫ-ma-ṣu-u
u a-na muḫ-ḫi Ṣa-ba-a-a
am. si-ru-bu-tu it-te-bu-u
15 û-mu ša a-na bît A-muḫ-a-ni
e-ru-bu iḫ-ta-bu-nu
um-ma am. te-bi-e a-na muḫ-ḫi
am. si-ru-bu-tu it-te-bu
ṣâbê al-tap-ra um-ma
20 al-ka-a-ma
'-la-'-uṣ-ṣi-ša-'
maṣartu uṣ-ra-a-mâ
ṣu-ub-bi-ta-niṣ-ṣu-nu-tu
i-na muḫ-ḫi nâri šarri a-na muḫ-ḫi

- 25 Nabû-šar-ušur am. rab ki-šir
 ki-i it-bu-u uš-šab-bit-su-nu-tu
 šarru be-li-a a-ki-i ša i-li'-u
 liš'-al-šu-šu-nu-tu šarru be-li-a i-di
 ki-i bît A-muḫ-a-ni iḫ-tu-ma
 30 Pu-ḫu-du ina ḫaḫ-ḫa-ri-šu-nu aš-bu
 am. Kal-lu-u it-ti-ni ul u-še-it-te-ḫu
 u šu-nu-ma am. te-bi-e
 u a-ni-ni ḫi-tu ša ḫaḫ-ḫa-ru
 ni-ḫuṭ-tu šarri be-li-a liḫ-bi-ma
 35 a-na tar-ši âli ša aš-bu-u
 am. Kal-lu-u lu-še-te-ḫu-u

Translation.

- To the king of the countries, my lord,
 thy servant Kudurru. May Bel and Nebo
 the peace, life, and length of days
 of the king, my lord for ever command.*
- 5 *As into the enemy's country I (entered),
 the Pukudu near by the house of Amuḫâni,
 the servants of the king, my lord, murdered,
 the cities which (were) for the watch of the king, my lord,
 they caused to take—may the Kallû*
- 10 *of the king, my lord, advance—
 against the cities they pressed forward,
 the soldiers they killed and the women they treated violently,
 and against Sabâ'a,
 the Sirubutu, they advanced;*
- 15 *the day on which they the house of Amuḫâni
 entered, they announced
 thus; the attackers against
 the Sirubutu advance.
 The soldiers I sent thus:*
- 20 *Go and
 (for) the Pla'iuššiša'i
 a watch set (lit. watch) and
 take them.
 As over the river of the king against*
- 25 *Nabû-šar-ušur, the chief of the forces
 they advanced, he captured them.*

*May the king, my lord, as he wishes,
 ask them; the king, my lord, knows,
 that the house of Amukâni is destroyed and
 30 the Pukudu in their country dwell.
 The Kallû with us did not march through
 and they also, the attackers
 and we the sin of the country
 have cut off. May the king, my lord, command and
 35 to the front of the city where they dwell,
 may the Kallû march through.*

REMARKS.

This is a most perfect specimen of this class of tablets. It is written in the new Babylonian character, and the writing is most clear and regular. The preservation of the tablet is perfect, so that there is scarcely a doubt as to the reading of a single character, which is rarely true of any Assyrian documents in our collections.

Line 5, *mât na-ki-ru*, "the enemy's country." Cf. K. 11, line 14, where the same expression occurs.

Line 6, *ti-bi*. I derive this word from תב, "to come near." Cf. the common expression *ti-ib tahâzi*, "rush of battle."

Line 7, *uk-te-it-tu-u* is Ifta'al from קתה, "to put an end to, to destroy."—*ardâni*. Perhaps the plural is more properly *ardûtê*, as Strassmaier thinks.

Line 9, *Kal-lu-u*. About this title I know nothing. I have not even found other passages with which to compare it.

Line 10, *lu-še-ti-ku-u* is a shaphel form from נתק.

Line 11, *i-tib-bu-u*. This I take to be the correct reading. The root is the above-mentioned תב.

Line 12, *u-šah-ma-šu-u*, is a shaphel form of the root חמץ. This root is elsewhere unknown to me in Assyrian, but it seems to me to be identical with the Hebrew חמץ. The primary meaning of this word is "to be sour" (the same is true of the Syriac ܡܥܝܢ) but it also has the meaning "to act violently," from which we have the part. חומץ "a violent (man)," Ps. lxxi, 4. This is the meaning which attaches to the word here; hence my translation. It may be added that this meaning is usually expressed in Hebrew by the root חמס, which is closely allied to this one.

Line 14, *si-ru-bu-tu*. This name is quite new to me.

Line 16, *iḫ-ta-bu-nu*, is from the common root **קבא**, “to speak, to command.”

Line 17, *am. te-bi-e*. This word is a derivative of **תבא**. Cf. W.A.I. V. 3, 65 (*Asurbanipaltexte, Heft I*, p. 24).

Line 20, *al-ka-a*, is the imper. from **אלך**, “to go.”

Line 20, *uṣ-ra-a*, is the imper. from **נצר**, “to watch.”

Line 25, *am. rab ki-ṣir*, “chief of the forces.” *Ki-ṣir* is a derivative of **קצר**, “to collect, to join together.”

Line 27, *a-ki-i ša*, “how.” This expression has the same meaning as *kī ša. —i-li'-u*. This word is from the root **לואה**, “to be strong,” and then “to wish.” *lūa*, “strong,” *lētu*, “might,” *lū*, “steer,” *lētu*, “wild-cow,” and the precative particle *lū* all come from this root.

Line 30, *aš-bu*, is from the well-known root **ושב**; *aš-bu-u*, line 35, below, comes from the same.

Line 31, *it-ti-ni*. This is the preposition *itti* with the suffix *ni* of the 1st person plural.

Line 34, *ni-ḫuṭ-tu*. Cf. the Arabic **قط**, “to cut off.” See also Job viii, 14, **יקוט**, which is perhaps to be derived from a root **קטט** with this same meaning. The Assyrian word under consideration I derive from this root; the form is 1st person plural.

K. 83.

Transcription.

A-na šarri be-li-ia
am. ardu-ka Kap-ti-ia
lu-u šu-lum a-na
šarri be-li-ia a-na êlī
5 a-di-e ša Bâbîli
ša šarri be-li-a iṣ-pu-ra
ul kir-bi-ka un-ku
ša šarri be-li-ia
ša Ašûr-ra-mi-im šarri
10 a-na muḫ-ḫi-ia iṣ-ša-,
a-na-ku u aḫê-ia
ki-i ni-il-lik-ku
ina mât A-ra-ši ma-ṣar-ta
it-ti-šu ni-it-ta-ṣar

- 15 a-da-nu ša a-di-e
 ša Bâbîli
 ul ak-šu-du
 ina harranâ a-na
 pa-ni
 20 am. ša pa-ni êkalli
 e-te-la-'
 ki-i i-bak-ku-an-ni
 ina Nipur u ina Ur
 ina lib-bi ilâni-ka
 25 u a-di-e ša šarri be-li-ia
 aš-ša-bat u a-na-ku
 a-na a-di-e ša šarri be-li-ia
 ul ḥa-ma-ku-u-um-ma
 šâbê aplê-šu-nu u aššati-šu-nu
 30 a-di ilâni-šu-nu a-na lib-bi
 a-di-e ša šarri be-li-ia
 li-ir-bu u a-na-ku
 ina ši-pir-ti ša šarri be-li-ia
 am. ši-bu-tu ki-i
 35 il-lik-ku a-na lib-bi
 a-di-e ša šarri be-li-ia
 ina Bâbîli
 i-te-ir-bu

Translation.

- To the king, my lord,
 thy servant Kaptîa.
 Peace to
 the king, my lord. As to*
 5 *the laws of Babylon*
*(about) which the king, my lord, has sent,
 not with thee is the signet ring
 of the king, my lord.
 (As to) what Ašur-ramim-šarri*
 10 *against me has brought,
 I and my brothers,
 as we went
 into the country of Araši a watch
 with him we watched.*

- 15 *The oath of the agreements
of Babylon
I have not taken,
by the roads to
the presence*
 20 *of the chief officer of the palace
I went up.
Then they took me
to Nipur and to Ur
in the midst of thy gods*
 25 *and the agreements of the king, my lord,
I took and I
to the agreements of the king, my lord,
am not faithless (?).
The people, their sons and their wives*
 30 *together with their gods into
the agreements of the king, my lord
shall enter, and I
with the letter of the king, my lord,
when the elders*
 35 *come, into
the agreements of the king, my lord,
in Babylon
will enter.*

REMARKS.

As a reference to the accompanying text will show, this is a beautiful and complete tablet, written in the new Babylonian character. Although there are not many words which are not quite clear, yet the thought and connection of the sentences is not so clear to me in all cases.

Line 5, *a-di-e*, "laws, agreements, stipulations." The root is **אדע**. Cf. the Hebrew **עדות**.

Line 7. This seems to be the message that the king had sent to Kaptîa; the idea is perhaps: "Thou hast no favor in my eyes, thou hast incurred the displeasure of the king." *Kir-bi-ka* is composed of *kirbu*, "midst, in the midst of," and *ka*, the suffix of the 2nd person singular; *un-ku*, "signet-ring;" cf. the Arabic **عنق**. (See Pinches, *Zeitschr. für Keilschriftforschung*, Vol. II, p. 325.)


Line 10, *iš-ša-*' is from **ישש**.

Line 14, *ni-it-ta-sar*. This word is the ifte'al of נִצַּר, "to watch." The י has been regularly assimilated to the following ת.

Line 15, *a-da-nu*. The connection seems to require a meaning like "oath." Cf. the Hebrew עֵדָה, "testimony," Gen. xxi, 30; "precept," Ps. cxix, 22, 24. This word is to be distinguished from *adannu*, "time."

Line 21, *e-te-la'* is ifte'al from נָלַח, "to be high, to go up."

Line 22, *i-bak-ku-an-ni*. I derive this word from the root נָבַח. Cf. the Hebrew נִפְּחָה. The Assyrian word has also the meaning "to lead forth." The words (G. Smith, *History of Asurbanipal*, p. 182 c. and p. 187 g.) *i-ba-aḫ-ku-šu* and *u-baḫ-ku-u* I consider to be from a different root.

Line 28, *ḥa-ma-ku-u*. This is the correct reading; the third character cannot be  (Bezold, *Literaturgeschichte*, p. 241). I am not able to say what the derivation or meaning of this word is. The connection seems to require some such translation as I have given.

Line 34, *am. ši-bu-tu*. Cf. the Hebrew שִׁיב.

K. 691.

Transcription.

A-na šarri bēli-ia
ardu-ka Ag-gul-la-nu
lu-u šul-mu a-na šarri bēli-ia
Nabû u Marduk
5 a-na šarri bēli-ia lik-ru-bu
di-lil-šu-nu ina muḫ-ḫi-ia
a-na bu-luṭ napša-ti
ša-šarri bēli a-da-lil
is-su-ri šarru be-li i-ḫab-bi
10 ma-a mi-i-nu di-lil
pi-laḫ-ku šu-u-tu
a-na Dilbat a-na-aš-ši
III ūma-ti
šarru be-li lu-u-di
15 liš-me
šarru be-li i-ḫab-bi
ma-a a-ta-a

ki-i a-na e-pa-ši-ka-ni
 la-a u-di la-a aš-me
 20 u-ma-a šarru lu-u-di
 ki-i e-pa-aš-u-ni

Translation.

*To the king, my lord,
 thy servant, Aggullanu.
 Peace to the king, my lord.
 May Nebo and Merodach
 5 to the king, my lord, be gracious.
 Their commission to me,
 to save the life
 of the king, (my) lord, I will carry out;
 the command, the king, (my) lord has spoken.
 10 Thus: as for the commission,
 that hatchet
 to Dilbat I bring,
 (in) three days
 the king, (my) lord, shall know,
 15 (and) shall hear.
 The king, (my) lord has commanded
 thus. Now
 whether according to thy doing
 I do not know, I have not heard,
 20 but (?) the king shall know,
 when it shall come to pass.*

REMARKS.

This letter is the best possible illustration of what has been said above about the difficulty of explaining these documents where the circumstances attending the writing of them are all unknown. In this instance it is very difficult to say what the purpose of the letter was. I am also unable to see how certain words and phrases are to be understood or explained. All these things combine to make it one of the most difficult texts that I have met. My esteemed friend Rev. J. N. Strassmaier, S.J., kindly spent an hour in studying this tablet with me, and what I shall have to say by way of explanation includes his suggestions to me.


From the seventh line it would seem that the king was dangerously ill, and had sent for information as to himself from the writer of this letter. Aggulanu is a name of quite frequent occurrence on Assyrian tablets. We know from several tablets that one Aggulanu was an astrologer, and it is not unlikely that this is the same person. This corresponds to what seems to be said in this letter. Its author had been commissioned to find out how long the king should live, or, perhaps, make inquiry of the heavenly bodies as to his recovery. If these were the circumstances under which the letter was written, then it becomes somewhat clearer. The words and phrases, as far as I can explain them, seem to me to lend themselves to this view. But the translation and explanation must be considered as doubtful.

Line 6, *di-lil-šu-nu*. This word seems to have the same meaning as the well-known *tillu*, "business, work, commission" (see my remarks in *Zeitschr. f. Assyriol.*, Vol. II, p. 229, *Assurb., Heft II*, p. 33).

Cf. the Arabic ⁵دلالة. The suffix *šu-nu* does not refer to any one mentioned in the letter, but to those persons who had made known the will of the king to Aggulanu. *A-da-lil*, line 8, is, of course, from the same root.

Line 9, *is-su-ri*. The connection requires some such meaning as
 "command." The root I take to be **רסר**, "to bind." A parallel use
 of a derivative of this root is to be found Dan. vi, 8, **רסר**, "interdict."
Cf. further **רסר** and **רסר**, "obligation, prohibition." For this word
 see K. 525, line 6 and line 10, *is-su-ur-ri*. These are the only passages
 where I remember to have noticed this word.

Line 10, *mi-i-nu*. Two words need to be carefully distinguished. The word meaning "number" is written in the same way in very many passages; the root, however, is certainly מנה, "to number." But the word in this and many other passages corresponds to the Syriac ܡܢܐ. (Cf. my *Assurb.*, *Hefst II*, p. 51.)

Line 11, *pi-lak-ku*. This word certainly means "hatchet." It may be that reference is made to a hatchet used in preparing the victims for sacrifice; there is, however, no possibility of translating this passage with any degree of certainty. Mr. Pinches called my attention to a small fragment—K. 4205—which completes W.A.I. II, 37, 24. The entire line reads thus: . According to this a bird was called among

the Assyrians the *pi-lak-ki Istar*, "the hatchet of Istar." This is referred to *en passant*, though I do not see that we are much aided by it in explaining this passage.—*Šu-u-tu*. It seems to me that this is only another form of the word *sū'atu*, "the same." This same form occurs twice in K. 525, viz. line 9 and line 32, where Delitzsch, in his *Assyrisches Wörterbuch* has made such egregious blunders in trying to copy the text, as I understand will be pointed out by an anonymous reviewer in the *Expositor*.

Line 12, *a-na-aš-ši*. These characters seem to me to form one word, although it is possible to read them as two, *ana aš-ši*. The root is נִשָּׁ, "to carry."

Line 13, *ūma-ti*, is probably an old form of the plural.

Line 17, *a-ta-a*. Perhaps this word means "now," and is to be compared with the Hebrew עַתָּה, yet this is by no means certain.

Line 18, *e-pa-ši-ka-ni*. I can think of no other root from which this word may be derived than שָׁפַנָּה, but the form of the word seems peculiar.

Line 20, *u-ma-a*. Mr. Pinches explains this word as the accusative of *ūmu*, and translates "to-day," but this does not seem to me to fit here. I, therefore, prefer to regard it as a conjunctive particle.

Line 21, *e-pa-aš-u-ni*, is from the root שָׁפַנָּה.





K 482.

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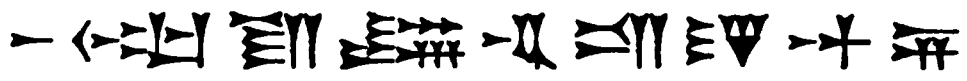


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PLATE II.

K 483.

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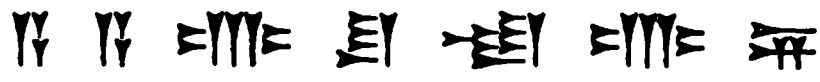



10. 







PLATE III.

S. 1034.

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K 691.


[illegible]


5.


REVERSE.


15. 










20. 



210

ASSYRIAN LETTERS, II.

BY S. ALDEN SMITH.

*Reprinted from the "Proceedings of the Society of Biblical Archæology,"
November, 1887.*

It would be quite true to say that each Assyrian tablet is sufficiently different from all others to require a special study. But every letter or report-tablet absolutely demands for its explanation the use of all the resources of the philologist. He may have succeeded in obtaining a fairly good translation and explanation of one hundred letters, but after that the same laborious method must be pursued with the second hundred. So many entirely new words and forms occur, that the student is often puzzled to know how he shall at all succeed in arriving at a knowledge of the contents of the documents before him. Often the word which forms the key-note to the letter is entirely unknown. The connection with anything else that is known is often so slight, that we are aided very little. In such cases as this it not unfrequently happens that the translations of two independent scholars resemble more nearly the conflicting accounts of the political opponents at the "Round Table Conference," than a translation of the same Assyrian document.

Continued study of this class of tablets has also convinced me that many of them are "gossipy." Sometimes various small matters that seem to have become public talk are brought before the king. Private grievances are stated, and the interference of the king is implored. In others again the writer is a suppliant who asks to be dealt with mercifully by the king. Sometimes again the author is defending himself against the attacks of others. What charges had been made against him can generally only be learned by the hints given in his answers.

A new interest attaches to the collection of letters which follows; they are filled with quite new words, forms, and expressions. These are valuable though we may not be able to explain them. Of course, when two or three such words occur in the same small letter, it cannot be translated with any certainty. It may be

possible to give a translation which will make sense, but it will still be doubtful whether we have conveyed the meaning the writer intended.

I give these texts, therefore, realizing how doubtful much that I have written is, but hoping that parallel passages will soon be found which will make many a dark place light.

K. 21.

<i>Transcription.</i>	<i>Translation.</i>
A-na šarri bêli-ia	<i>To the king, my lord,</i>
ardu-ka Nabû-nâdin-šum	<i>thy servant, Nabû-nâdin-šum.</i>
lu-u šul-mu a-na šarri bêli-ia	<i>Peace to the king, my lord.</i>
Nabû u Marduk a-na šarri	<i>May Nebo and Merodach to the</i>
	<i>king,</i>
5 be-li-ia lik-ru-bu	<i>my lord, be gracious.</i>
ina êlî nam-bur-bi ħul du-a-bi	<i>About the explanation of evil of</i>
	<i>all kinds,</i>
šarru be-li iš-pur-an-ni	<i>the king, my lord, has sent to me</i>
ma-a a-na ši-ia-a-ri	<i>thus : In the morning</i>
e-pu-uš û-mu la tâbu	<i>it shall be done, to-day is not good.</i>
10 ûmu xxv kan nu-ša-aš-bat	<i>The twenty-fifth day one will cause</i>
	<i>it to be taken in hand ;</i>
ûmu xxvi kan ni-pa-aš	<i>the twenty-sixth day, we will do</i>
	<i>(it) ;</i>
u ina êlî it-ti	<i>and concerning this</i>
an-ni-ti šarru be-li	<i>sign, may the king, my lord,</i>
(dib)-bi-šu	<i>his word</i>
15 lu la id-da-ab-bu-ub	<i>not speak.</i>
Bêl u Nabû am-mar	<i>Bel and Nebo I saw,</i>
ittu še-tu-uk-ki	<i>the sign they caused to advance.</i>
ma-šu a-na šarri bêli-ia	<i>As ? to the king, my lord,</i>
u-še-tu-uk-ku	<i>they cause to advance,</i>
20 šarru be-li lu la i-pa-luĥ.	<i>may the king, my lord, not fear.</i>

REMARKS.

This text is quoted by Strassmaier, A V (*cf.* Bezold, *Literaturgeschichte*, p. 237). It is written in quite clear Assyrian, and only two or three places are at all doubtful. The letter seems to be an answer to the king, who had written asking for some explanations. The day being unpropitious, the answer could not be given at once, but the matter should receive immediate attention.

Line 6. I have transcribed this line into Accadian, since the Assyrians themselves probably pronounced it thus. For the value of the sign $\rightarrow\text{III}\text{A}$, cf. Sb 171-2, where it is explained by *pa-ša-ru*. It, therefore, means "explanation." Whether *nam-bul* was ever pronounced in this way, I am unable to say. The character *bi* corresponds to the suffix *šu* in Assyrian. Cf. K. 1794, col. X. (*Asurbanipaltexte, Hefte II*). $\rightarrow\text{IV}\text{B}$, is the Assyrian *kâlama*.

Line 8. *Ši-ia-a-ri*. Strassmaier, A V No. 7034 gives incorrectly AV -*ia-a-ri*. Cf. the Hebrew שִׁיחָר.

Line 12. *It-ti*. This word and the first one in line 17 are to be derived from the Hebrew יָתִית.

Line 14. *Dib-bi-šu*. This is the most probable restoration of the line. The root is BB , from which the verb *id-da-ab-bu-ub* in the following line also comes.

Line 17. *Še-tu-uk-ki*. The sign $\rightarrow\text{E}\text{I}$ is not certain, though it seems to me highly probable. The tablet is badly broken. The stem is NN . The form is shaphel permansive.

Line 18. *Ma-šu*. Cf. Strassmaier, A V No. 5097, V R 29, 65. 66, where this word is explained by AV , which certainly means "as."

Line 19. *U-še-tu-uk-ki*, is to be derived from NN .

K. 80.

Transcription.

Translation.

A-na šarri be-li-a
ardu-ka Nabû-nâdin-šum
lu-u šul-mu a-na šarri be-li-a
Nabû Marduk a-na šarri
5 be-li-ia lik-ru-bu
ina êlî tak-pi-ir-ti
ša te-e-mu šak-na-ku-ni

at-ta-lak tak-pi-ir-tu
da-at-tu u-sa-aš-bit

10 ultu Ni-nu-a
pag-lu ša âli Zi-
uk-te-li-[lu?]
a-du âli Sa-si-na-ni
at-ta-lak te e-mu

To the king, my lord,
thy servant, Nabû-nâdin-šum.
Feace to the king, my lord.
May Nebo, Merodach to the king,
my lord, be gracious.
As to the digging (?),
about which command has been
given,
I went. The work of digging
immediately (?) I caused to be
taken in hand,
from Nineveh
the canal of Zi-
I finished.
To the city of Sasinani
I went; command

15 a-na am. da-a-a-li	to the Dâ'ali,
ša ultu Ninua	who from Nineveh
is-si-ia u-ša-an-ni	with me went forth
u a-na am. da-a-a-li	and to the Dâ'ali
ša Kal-ḥa a-sa-kan-šu-nu	of Kalach I gave.
20 mu-uk tu-ba-la	Therefore (?) thou shalt bring (them),
ina lib-bi âli Ka-šap-pa	into Kasappa
tu-ša-lik-a	thou shalt cause (them) to enter.

REMARKS.

This tablet is perfect except part of two signs in line 9, obverse, and the ends of the last two lines of the same side are broken away. The writing is Assyrian. It has not been mentioned anywhere before. I am not at all sure that I have the right idea of the contents of this letter. It all turns upon the derivation given to *taḫ-pi-ir-ti*. It seems to me to be connected with the root קבר from which we have *Kabru* "grave," the Hebrew קָבַר. Cf. Strassm., A V No. 7305. The form of the word which we have here is unknown to me elsewhere, and when other passages are found, the connection may compel us to seek for another derivation and explanation.

Line 7, *šak-na-ku-ni*. The root is שָׁכַן.

Line 9, *da-at-tu*. I think the text reading is without doubt correct; part of *tu* is however broken away. The word is entirely new, and I have no explanation to offer. It may be an adjective qualifying *taḫ-pi-ir-tu*, or it may be an adverb belonging to the verb. I have taken it in the latter sense and given it a meaning which seemed to me to suit the connection.

Line 11, *pag-lu*. The reading may be *ḫu-lu*. Here again I have been compelled to translate according to the connection, without being able to explain the word.—The sign 𐎶𐎵 seems to me quite certain, but the following two characters I cannot make out with any certainty. The traces of the first lend themselves to 𐎶𐎵 or some other character beginning in that way. For the last sign, what I see is 𐎶. Strassmaier suggested to me the restoration *kir-tu*, since the name occurs elsewhere.

Line 12, *uk-te-li-[lu(?)]*. I am obliged to Mr. Strassmaier for this completion. The root is כָּלַל, "to complete."

Line 15. It is impossible to tell what functionary is meant by the *Dâ'ali*.

Line 20, *mu-uk*. I think that this word is to be written with 𐎠, for I have found it elsewhere written 𐎠 𐎠. Cf. K. 662, 36 (Strass., A V No. 5452), *mu-uk šarri lu-ki-na-an-ni-ni*, "therefore (?) may the king establish me." *Nu-uk(ug)* is perhaps the same word. The particle 𐎠 𐎠 is also found; it seems to correspond to the Latin "quod" and the Greek ὅτι. Cf. also 𐎠𐎠. This *mu-uk* may be a formation like the Syriac ܡܘܟܐ. See Nöldeke, *Mand. Gram.*, p. 204. The stem is quite certainly pronominal.

Line 22, *tu-ša-lik-a*. This word is the Shaphel form of 𐎠𐎠𐎠.

K. 81.

Transcription.

A-na šarri mâtâtê be-li-ia
ardu-ka Kudurru Uruk u Bitan-na
a-na šarri mâtâtê be-li-ia lik-ru-bu
û-um-us-su Ištar Uruk u Na-na-a
5 a-na balaṭ napšâtê šarri bêli-ia u-šal-lu
Ba-ša-a am. apil šipri (?) ša sarri be-li-a
a-na bul-ṭi-ia iš-pu-ra
ub-tal-liṭ-an-ni ilâni rabûtê
ša šame-e u irši-tim a-na šarri bêli-a
10 lik-tar-ra-bu u kussu šarri bêli-ia
lib-bu-u šame-e a-na da-riš lu-kin-nu
ša mi-i-tu a-na-ku u šarru bêli-ia
u-bal-liṭ-an-ni ṭa-ab-ta-a-ti
ša šarri be-li-ia i-na muḫ-ḫi-ia
15 ma-'da a-na a-ma-ru
ša šarru be-li-ia at-tal-ka
um-ma al-lak-ma pa-ni ša šarri bêli-ia
am-mar-ma u-rad-di-e-ma
a-bal-luṭ am. rab *mu* ul-tu harrâna
20 a-na Uruk
ut-tir-ra-an-ni
um-ma am. rab ka-ṣir
ul-tu êkalli âli Ku
a-na muḫ-ḫi-ka it-ta ša-'

25 it-ti-ia ana Uruk
 ta-nam-ḫi-iṣ-ma
 ṭi-e-mu i-šag-gan-ga
 a-na Uruk ut-tir-an-ni
 šarru bêli-a lu-u i-di.

Translation.


*To the king of countries, my lord,
 thy servant Kudurru. May Erech and Bitanna
 to the king of countries, my lord, be gracious.
 Daily (?) to Istar of Erech and Nanâ
 5 for the saving of the life of the king, my lord, I pray,
 Basa, the Messenger (?) of the king, my lord,
 for my life sent;
 he preserved my life. May the great gods
 of heaven and earth to the king, my lord,
 10 be gracious and the throne of the king, my lord,
 in the midst of the heavens for ever establish.
 For I was to die and the king, my lord,
 preserved my life; the benefits
 of the king, my lord, to me
 15 (are) many. To see
 the king, my lord, I went.
 Thus I went, and in presence of the king, my lord,
 I saw and came forth and
 shall live. The chief of the Mu from the roads
 20 to Erech
 has returned to me,
 thus: the chief of the forces
 from the palace of Ku
 to thee was brought.
 25 with me to Erech
 thou shalt urge (him) forward and
 news will be given.
 To Erech he will return to me.
 May the king, my lord, know.*

REMARKS.


This letter is written in very clear, new Babylonian. The writer seems to have lived at Erech, for the gods of this city are mentioned.

The expression in the second line (Erech and Bitanna) probably stands for all the gods of these places, as Mr. Pinches suggested to me. The letter, like many others from Babylonia, is very flattering to the Assyrian king. It may be that the writer desired to convince the king of his loyalty; I am—however, often inclined to doubt the sincerity of many of those generals and other officials of Babylonia, who professed such devotion to the will and wish of the great king. For, it must be remembered, that the Babylonians were struggling for their independence, and hence they were ready to do anything that was likely to aid them in attaining that end. Asurbanipal himself tells us that his brother Šamaš-šum-ukîn, the king of Babylon, constantly professed loyalty with his lips, while in his heart he was planning a most rebellious revolt. These letters, therefore, may have been intended to deceive.

Line 4, *û-mu-us-su*. I think that this word is an adverb from יוֹם, “day.” *Assurbanipaltexte Heft II*, pp. 41. 75.

Line 6. I am uncertain what the seventh sign is, but the reading  suits the connection. The character is badly broken on the tablet.

Line 10, *lik-tar-ra-bu*, is Iftaal, from כָּרַב, “to be gracious.”

Line 19, *am. rab Mu*. It may be that instead of *mu* we are to read , the numeral sign for 50. Mr. Pinches, however, sees also *mu*, and thinks that he has found such an official elsewhere, but we could not find a passage.

Line 23, *Ku*. This seems to be the name of a city, but I am unacquainted with the name in other passages.

Line 24, *it-ta-ša-'* is Iftaal, from נִשָּׂא.

Line 26, *ta-nam-ḥi-iš-ma*. I derive this word from the root נָחַץ, which occurs in several passages in my *Assurbanipaltexte*, *Heft II*. See the remarks p. 53.

Line 27, *i-šag-gan-ga*, is a very peculiar form, undoubtedly from the root שָׁכַן.

K. 89.

Transcription.

Translation.

A-na šarri bêli-ni
ardâni-ka
Marduk-šum-iddin (?)

*To the king, our lord,
thy servants,
Marduk-šum-iddin,*

	Na-ši-ru A-gar-a-a	<i>Naširu, Agarâ'.</i>
5	Nabû Marduk	<i>May Nebo (and) Merodach</i>
	a-na šarri bêli-ni	<i>to the king, our lord,</i>
	lik-ru-bu	<i>be gracious.</i>
	til-li-ni	<i>Our work</i>
	ina lib-bi ki-ir-si	<i>in the cold (?)</i>
10	i-ba-aš-ši	<i>was.</i>
	sarru bêli-ni	<i>May the king, our lord,</i>
	a-na Sa-ši-di	<i>to Sašidi</i>
	ti-e-mu	<i>command</i>
	liš-ku-un	<i>give,</i>
15	lu-še-šu-na-ši	<i>may he cause (him) to go out to us.</i>
	me-mê-ni	<i>All</i>
	la u-ram-ma-na-ši	<i>do not love us ;</i>
	la nu-ša	<i>we will not go forth.</i>

REMARKS.

This is a very curious letter ; I am not sure that I understand what is intended by it. The three mentioned as servants of the king seem to have been entrusted with some official work and to be now making a report upon it to the king. If my understanding and rendering of it be correct, they make the complaint which doubtless most officials of their time could have made, "nobody loves us." Oriental rulers or officials of any kind, have never been specially loved by their people, chiefly because they were despotic, and took away or abridged the rights and privileges of the governed. But officials in many another land may also complain, "none love us."

Line 9, *ki-ir-si*. This is a difficult word. It occurs also K. 113, 6.

I think that the Arabic قَرَس "to freeze" is to be compared. According to this, the meaning may be "ice," "snow" or "frost," but I have preferred to use the general term "cold." I have elsewhere found the writing $\Sigma \nabla \nabla \nabla \nabla \nabla \nabla$.

Line 15, *lu-še-šu-na-ši*. I think this must be the correct reading, although the original is not very clear. The form is the precativè of the shaphel from $\nabla \nabla \nabla$ with the suffix of the 1st pers. plu.

Line 16, *me-mê-ni*. I take this word to be the plural of the well-known indefinite pronoun *manman*, *mamma*, etc. Cf. Pinches in my *Assurbanipal texte*, Heft II, p. 63.

Line 17, *u-ram-ma-na-ši* I derive from the root $\nabla \nabla \nabla$ "to love."

K. 478.

Transcription.

A-na ummi šarri
 be-li-ia
 ardu-ka A-ša-ri-du
 Nabû u Marduk
 5 a-na ummi šarri
 be-li-ia lik-ru-bu
 û-mu-us-su
 Nergal u La-as
 a-na balaṭ napšâtê
 10 ša šarri u ummi šarri
 be-li pl.
 u-ṣal-lu
 šul-mu a-na âli
 u bît ilâni
 15 ša šarri u a-du-u
 ma-aṣ-ṣar-tu
 ša šarri be-li-ia
 a-na-aṣ-ṣar

Translation.

*To the mother of the king,
 my lord,
 thy servant, Asaridu.
 May Nebo and Merodach
 to the mother of the king,
 my lord, be gracious.
 Daily (?)
 to Nergal and Merodach
 to preserve the life
 of the king and the mother of the
 king,
 the lords,
 I pray.
 Peace to the city
 and to the palace of the gods
 of the king; and now
 the watch
 of the king, my lord,
 I keep.*

REMARKS.

This small tablet is merely a letter of congratulation as others in our collection are. They are simple, since the words they contain are of such frequent repetition. This text is quoted by Strassmaier, A V Cf. Bezold, *Literaturgeschichte*, p. 261. Part of the name is wanting here, but I see it plainly enough on the tablet.

Line 8, *La-as*. I am uncertain how this name is to be read; I know no passage that decides it.

K. 481.

Transcription.

A-na šarri bêli-ia
 ardu-ka Na-bu-u-a
 Ašûr Ša-maš
 Bêl Nabû
 5 a-na-šarri bêli-ia
 lik-ru-bu

Translation.

*To the king, my lord,
 thy servant, Nabûa.
 May Asur, Samas,
 Bel, Nebo,
 to the king, my lord,
 be gracious;*

ṣu-um-rat lib-bi	<i>the wish of the heart</i>
a-na šarri bêli-ia	<i>to the king, my lord,</i>
lu-šak-ši- du	<i>may it cause to take.</i>
10 ma-šar-tu	<i>The watch</i>
ni-ta-šar	<i>we keep ;</i>
ûmu xiv kam Sin Šamaš	<i>on the fourteenth day the moon and</i>
	<i>sun</i>
a-ḫi-is	<i>together</i>
e-ta-am-ru	<i>were seen.</i>

REMARKS.

Strassmaier, A V, Nos. 415, 5096, 5696, has given part of this text quite correctly. Cf. Bezold, *Lit.*, p. 262. The letter probably came from an astrologer, or some one whose duty it was to observe the movements of the heavenly bodies, and foretell coming events by them. The meaning of the appearance of the sun and moon at the same moment which is here communicated, was doubtless very well known.

Line 7, *ṣu-um-rat*. The root of this word is צמר. Cf. W.A.I., V 16, 44, *ṣu-um-mu-ru*. This expression occurs frequently in the inscriptions of Assurbanipal and elsewhere.

Line 9, *lu-šak-ši-du*, is the precativè of the shaphel of נשד.

Line 14, *e-tam-ru*, is to be derived from אמר, "to see."

K. 493.

<i>Transcription.</i>	<i>Translation.</i>
A-na šarri be-li-ia	<i>To the king, my lord,</i>
ardu-ka Marduk(?)-šum(?)-	<i>thy servant, Marduk(?) -šum(?) -</i>
iddin	<i>iddin.</i>
lu šul-mu a-na šarri	<i>Peace to the king,</i>
be-li-ia a-dan-niš a-dan-niš	<i>my lord. Constantly, constantly</i>
5 Nabû Marduk a-na šarri	<i>may Nebo (and) Merodach to</i>
	<i>the king,</i>
be-li-ia lik-ru-bu	<i>my lord, be gracious.</i>
xxv u-ra-a-te	<i>25 animals(?) (for offerings)</i>
ša na-kan-te	<i>from the treasury</i>
ša III pi-ir-ra-a-ni	<i>of which three (are) young(?)</i>
10 ša Kal-ḫi	<i>from Kalach</i>
ša Ni-nu-a	<i>from Nineveh</i>

ša Dûr-šar-ukîn	<i>from Dûr-šar-ukîn</i>
it-tal-ka-a-ni	<i>have arrived ;</i>
la as-ṭi-e-ri	<i>they are not provided for(?).</i>
15 ina ši-a-ri	<i>In the morning</i>
mi-i-nu	<i>the count (will be made),</i>
ša šarru be-li	<i>as the king, my lord</i>
i-ka-bu-u-ni	<i>has commanded.</i>

REMARKS.

This letter has been translated by Mr. Pinches in the *Records of the Past*, Vol. XI, p. 75. My translation differs from his throughout, but it will be observed that many of my renderings are queried. The translation of my valued friend in the R. P. cannot certainly lay claim to correctness, as he now freely admits. It should certainly have been put forward doubtfully from the first. Mr. Pinches has since labelled the tablet : "About Horses and Mares," and in a private communication he still maintains it ; I cannot, however, see that the reasons for it justify the translation, and hence I have not adopted it. The above translation must be regarded as very doubtful. I should not have given it, but the text has never been edited, and it belongs to the collection of letters which this series of papers is intended to give.

Line 7, *u-ra-a-te*. For the meaning "horses," Mr. Pinches refers me to his paper in the *Proceedings* for April 1st, 1884, p. 159, line 53, *am. u-ri-e, u-ra-a* ; but it does not seem to me that the translation "master of horses, foals," is necessary or conclusive. My translation makes the word mean animals in general for offering.

Line 8, *na-kan-te*. The root of this word seems certainly to be נכח, "to heap up." See the passages given under this word in the *Glossar to Heft I*, of my *Asurbanipaltexte*. Cf. further W.A.I., V 13, 20, *en-nu-un na-kan-tum*, | ditto (*ma-šar*) *na-ka-an-ti*. Ašurnāširpal II, 64. The word certainly means "treasury." It appears to be the place where all things necessary for the temple service were kept.

Line 9, *pi-ir-ra-a-ni*, seems to be connected with פרח, "young," though I am not certain about it.

Line 14. I think that the characters following *la* form one word, *as-ṭi-e-ri*. I connect the word with the Syriac ܐܣܬܝܥܝܪܝܐ ; of this, however, I am in doubt.





K. 498.

*Transcription.**Translation.*

	A-na šarri be-li-ia	<i>To the king, my lord,</i>
	ardu-ka Rammânu-ibnî	<i>thy servant, Rammânu-ibnî.</i>
	lu šul-mu a-na šarri	<i>Peace to the king,</i>
	be-li-ia	<i>my lord.</i>
5	apil Bâbîli	<i>The son of Babylon,</i>
	šu-u ina muḥ-ḫi-ia	<i>he to me</i>
	it-tal-ka ma-a di-bi	<i>came; both the word</i>
	ina pi-ia ma-a ina êkalli	<i>in my mouth and in the palace</i>
	lu-bi-lu-u-ni	<i>may he bring.</i>
10	u-ma-a an-nu-šim	<i>Now at once</i>
	ina pa-an šarri be-li-ia	<i>before the king, my lord,</i>
	u-si-bi-la-šu	<i>I will bring him.</i>
	šarru be-li liš-al-šu	<i>May the king, my lord, ask him</i>
	me-nu ša di-bi-šu-u-ni	<i>what their words (are).</i>
15	ûmu xxviii kan ultu libbi	<i>On the 28th day from</i>
	Za-ad-di	<i>Zaddi</i>
	ina pa-an šarri be-li-ia	<i>before the king, my lord,</i>
	u-si-bi-la-šu	<i>I will bring him.</i>

REMARKS.

There is little to be noticed, though it is not easy to see the meaning of the tablet as a whole.

Line 7,   , I regard as the same word as *dib-bi*, which is usually found. The root is of course .

Line 16, *Za-ad-di*. Cf. as passages where this word occurs W.A.I., I, pl. 33, Col. II, line 10; pl. 34, Col. IV, line 2.

K. 522.

*Transcription.**Translation.*

	A-na šarri bêli-ia	<i>To the king, my lord,</i>
	ardu-ka Ištar-šum-êreš	<i>thy servant, Istar-šum-êreš.</i>
	lu šul-mu a-na šarri bêli-ia	<i>Peace to the king, my lord.</i>
	Nabû u Marduk	<i>May Nebo and Merodach</i>
5	a-na šarri bêli-ia	<i>to the king, my lord,</i>
	lik-ru-bu	<i>be gracious.</i>
	ša šarri be-li	<i>As to what the king, my lord,</i>
	iš-pur-an-ni	<i>has sent to me,</i>

	ma-a i-šir(?) -tu-u	<i>thus ; the document (?)</i>
10	me-me-ni ina lib-bi	<i>whatever in the midst</i>
	ša-aṭ-rat	<i>is written,</i>
	ub-ta-'i	<i>I have sought.</i>
	la aš-šu	<i>There is not ;</i>
	i-šir-tu	<i>the document (?)</i>
15	la ša-aṭ-rat.	<i>is not written.</i>

REMARKS.

This letter is quoted by Strassmaier A V in several places. See Bezold, *Lit.*, p. 264. He has, however, given <<< doubtfully at the end of line 2, which does not exist on the tablet.

Line 9, *i-šir(?) -tu-u*. I cannot explain this word. My translation is only what the connection seems to me to demand.

Line 12, *ub-ta-'i*. This word is to be derived from **בִּיחַ**, "to seek."

Line 13, *la aš-šu*. Cf. Arabic **لنس**.



K. 21.

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K. 80.

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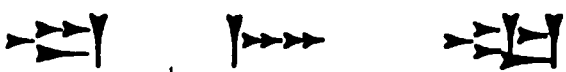


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PLATE IV.


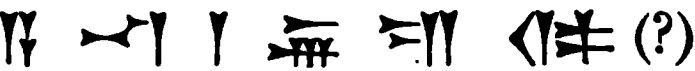
K. 89.

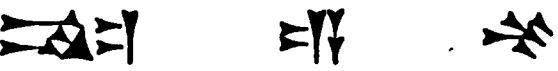
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K. 478.

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PLATE VI.


K. 481.


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REVERSE.

10. Diagram 10: A 5x3 grid of symbols. Row 1: three trigrams (☰, ☷, ☶). Row 2: ☰, ☶, ☷. Row 3: ☰, ☶, ☷, ☰, ☷, ☶. Row 4: ☰, ☷, ☶. Row 5: ☰, ☶, ☷, ☰.



K. 493.

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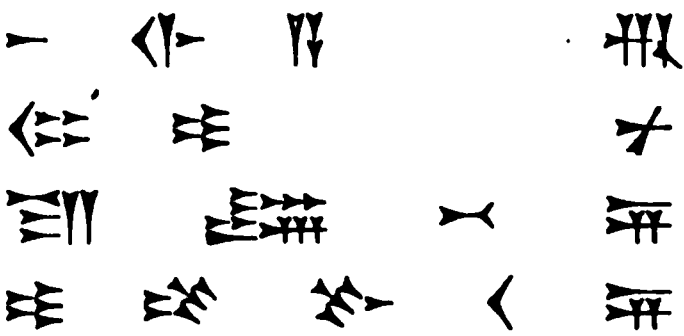
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PLATE VIII.

K. 498.

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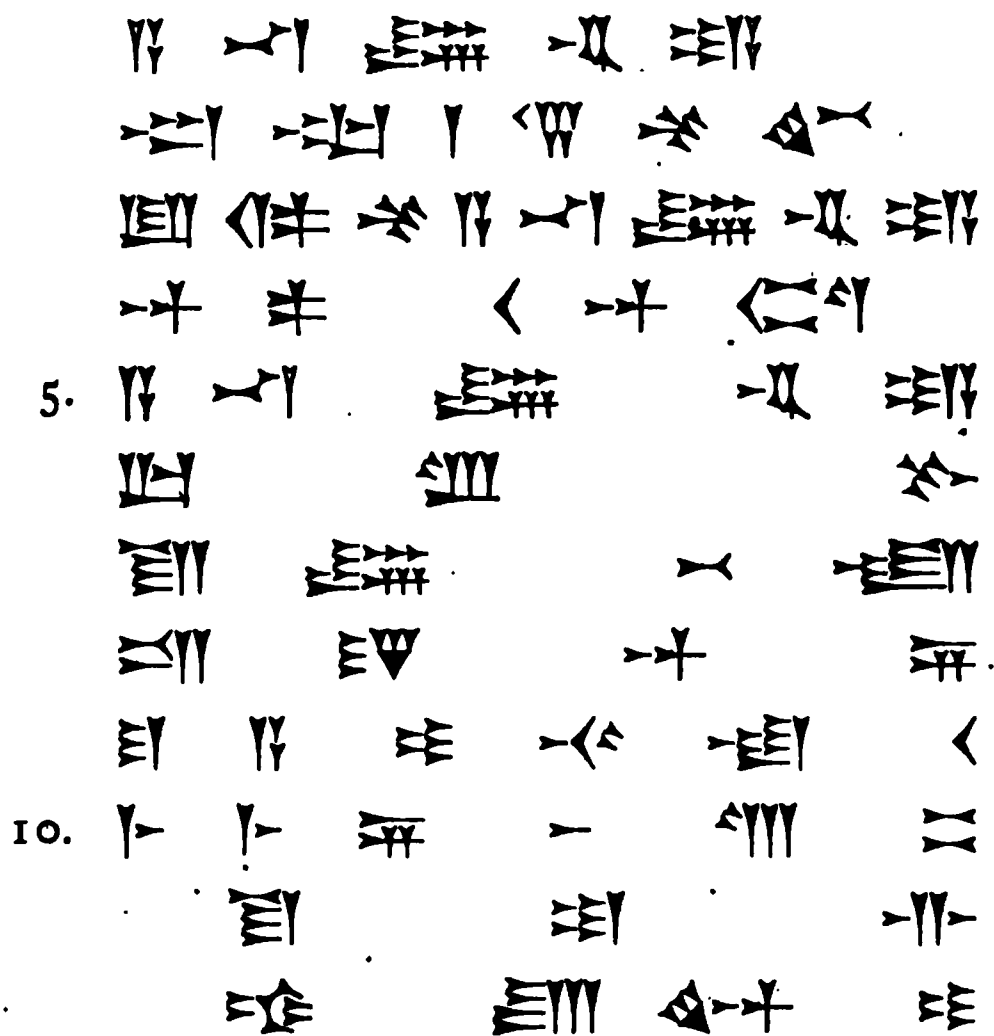
REVERSE.

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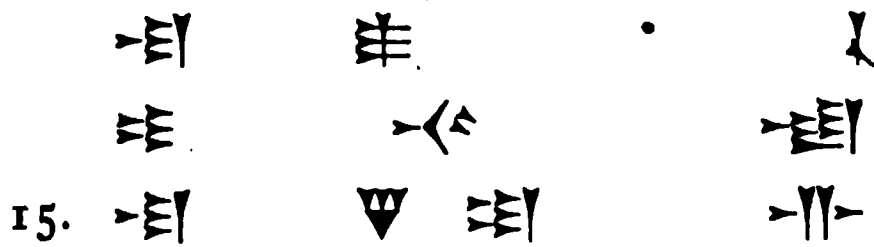


PLATE IX.

K. 522.



REVERSE.





ASSYRIAN LETTERS, III.

BY S. ALDEN SMITH.

*Reprinted from the "Proceedings of the Society of Biblical Archæology,"
January, 1888.*

At no time, since I began the attempt to translate and explain Assyrian documents, have I been compelled to use interrogation marks so frequently as in the letters which follow. When I began the study of this class of tablets, I started with the principle that the clearest and best preserved should be translated first, so that the knowledge derived from the study might be used in copying and explaining those texts that are either badly damaged or are especially difficult. I expected to become familiar with words on the clearer texts that would recur on those that are so damaged, that it would be impossible to make them out without having met the words before in similar connections. I expected, furthermore, to be able to collect together the passages for several new words, and from the connection to determine very nearly their meanings. My expectations have, to a large extent, been realized. What is lacking is expressed constantly by question marks, and this partly accounts for the increase in numbers.

But question marks are not things of which a student, working upon an untrodden field, has any reason to be ashamed; they indicate a most healthy condition of research. Nothing has so exposed the weakness of Assyriological research, or laid the whole subject so open to ridicule from sober-minded Semitic scholars, as a lack of the proper use of interrogation marks on the part of some so-called Assyriologists. I have felt myself called upon to refer to this in other places, especially in my study of Delitzsch's *Assyrisches Woerterbuch*, which has recently appeared.* There are hundreds of words in the Assyrian lexicon that are very doubtful; they ought all to be queried in any publication, and especially in a dictionary. Many more words and derivations are doubtful than the *Wörterbuch* indicates. Letters and contract tablets abound particularly in such unknown words, for reasons which are elsewhere given. Some of these words we do not understand at all; we have no clue to a proper translation or explanation. Where this is true, I have

* Why that "Assyrisches Wörterbuch" ought Never to Have Been Published. By S. Alden Smith, Leipzig. Edward Pfeiffer, 1888.

endeavoured simply to state the fact. All that can be expected of anybody under these circumstances is to give a faithful copy of the original, and to transcribe and translate as correctly as possible, clearly indicating it wherever there is doubt. Now it is no easy thing to give the original correctly where the words are unknown, the tablets damaged, and the connection broken. Proper care is too often not taken in the publication of texts. Compare my "Prefatory Remarks" to my *Miscellaneous Texts*. There is no excuse for the mistakes that I have pointed out in *Delitzsch's Wörterbuch*, for he only deals with a few texts, and those amongst the clearest and best preserved of their kind. I have had occasion in my notes below to point out where my text differs from that of Pater Strassmaier in his *Alphabetisches Verzeichniss*. I ought here to say that I am much indebted to this book, and in connection with my corrections, it is but fair to state that the mistakes are few compared with the immense mass of absolutely new material that it contains; and these are, at least, partly to be excused, because some of the texts had not been thoroughly cleaned, and since it is usually in very doubtful passages that Strassmaier is at fault. Furthermore, it would be more than human if there should not be found in this large collection of texts, mistakes that could have been avoided if the author had only had to do with two or three dozen documents. In addition to all this, I feel myself compelled, in justification of my method of dealing with the two books, to call attention to the large pretensions to accuracy of the author of the *Wörterbuch*, in contrast to the unassuming Jesuit.

In order to avoid possible errors of copy in my absence from London, Mr. Pinches has kindly read the first proof of what follows, paying special attention to the original text. My thanks are due to him for valuable suggestions.

There are very many new words in the following letters, and in the attempt to find some reasonable translation and explanation of them, I have compared many Hebrew words. Sometimes, also, I have ventured to suggest an Arabic or Syriac root. I am aware how dangerous this is and how often Assyriologists have been led to sad mistakes, and provoked Arabists to "ridiculous smiling." But there seems to be no other course, and the simple suggestion of a root without founding any discussion upon it will do no harm. There is, however, no certainty in many cases that the Hebrew corresponds to the Assyrian words with which they are compared.

Here again we meet with the very objectionable certainty method of the "Assyriological Schools of the Continent." Many of their comparisons with other Semitic languages have been cast aside. How unwise, then, to have attached such certainty to them at first!

Explanations of these new words that occur in the letters are not usually found in any lists of words that we possess. Then, it is a question, whether we get in the lists the meaning that must be attached to the word in the documents where it occurs. Often the whole seems to make no sense when the meaning given in the vocabulary is forced into a passage.

The so-called Akkadian and Sumerian side of the "lists," as they are read by Assyriologists, certainly do not give meanings that make probable sense in the class of inscriptions which I am now studying. The occurrence of a word in one place in our vocabularies with characters indicating a certain meaning according to our sign-lists, do not, I am certain, define the word sufficiently clearly for our use in difficult documents, whatever value may be attached to the "lists" in general. I am, therefore, very doubtful of many words that might seem, at first glance, to be explained by a passage.

Some of the following letters are so full of words unknown to me, that the sense of them is by no means certain. Indeed, in some of them, only the address and the greeting are certain. I give them, however, hoping that other Assyriologists may be led to study them, and be able to explain some passages, at least, where I have failed.



K. 113.

*Transcription.**Translation.*



A-na am. ikkaru (?) bêli-ia	<i>To the chief of irrigation, my lord,</i>
ardu-ka Rammânu-našir	<i>thy servant, Rammânu-našir.</i>
Nabû Marduk	<i>May Nebo, Merodach,</i>
a-na am. ikkaru (?) be-li-ia	<i>to the chief of irrigation, my lord,</i>
5 lik-ru-bu	<i>be gracious.</i>
ki-ma a-na ki-ir-si	<i>As to the cold (?)</i>
it-tal-ku	<i>they went,</i>
ina libbi ki-ik-ki-si	<i>into the rain (??)</i>
e-tar-bu	<i>they entered,</i>
10 ultu am-ma-ka	<i>from the place (?)</i>
i-sa-ḥu-ru-ni	<i>they turned,</i>
am. Šu-u-i	<i>the Šû'i</i>
e-ra-ab	<i>entered.</i>

REMARKS.

This text has never been mentioned anywhere that I have seen; it is wanting in Bezold's list, *Literaturgeschichte*, p. 243. It contains several new words, and the purpose of it still remains a puzzle to me. It does not seem possible that what I have given is correct, but I am unable to better it at present.

Line 1, *ikkaru*. The character  is thus explained S^b 290. Cf. W.A.I. II, 48, 10 e. f. and V, 16, 39 e. f., where the same characters are explained by *am. pin* and *ik-ka-rum*. The Hebrew  is to be compared. But what the real function of this official was, is by no means clear. He seems, however, to have been some high official having the agricultural bureau, or some division of it, under his charge. I have rendered it by "chief of irrigation," since this must have been a subject requiring special attention in Babylonian agriculture; but there is no proof that the translation is correct.

Line 6, *ki-ir-si*. Cf. my note to K. 89, line 9, in the *Proceedings* for November, 1887. The writing *kir-si* occurs below, K. 511, line 10.

Line 8, *ki-ik-ki-si*. This word must mean something like *kirsi* above, since it stands in parallelism with it. I cannot, however, explain the word, for I have only met it once before, K. 568, line 8, and know no word with which it can be compared. The translation here, as has already been intimated, is very doubtful. See, however, the passages which Delitzsch gives, *Wörterbuch*, p. 113, under *igaru*. The word there written *ki-ik-ki-šu* is perhaps identical with our word. Notice the comparison   = *ki-ik-ki-šu* = *hu-uš-šu*.

Line 10, *ultu am-ma-ka*. This is probably the proper transcription as, Mr. Pinches suggests. I am, however, unable to explain *am-ma-ka*, and the translation is only supported by the connection.

Line 12, *am. Šu-u-i*. I do not know what official this was; I have not met the title elsewhere in inscriptions, but it occurs in the list W.A.I. II, 31, 87 b.



K. 146.



Transcription.

A-na šarri bêli-ia
ardu-ka Na'id-ilu

Translation.





To the king, my lord,
thy servant, Na'id-ilu.

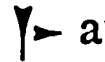
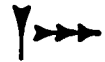
Line 7. Instead of  Strassmaier, A V No. 7344, has given  doubtfully.


Line 8. Instead of  Strassmaier has doubtfully , which seems to me to be incorrect. In a private communication Mr. Pinches confirms my reading.

Line 10, *u-na mu-šu*. I am not at all certain as to the reading or translation here. *U-na* is, perhaps, a preposition, and *mu-šu* may then be the usual word for "night," from the root מוּשׁ.

Line 15, *ak-la-šu-nu*. I derive this word from בָּלַח. Cf. the Hebrew בָּלַח "to shut up, confine."

Line 17,    . This seems to be the reading of this line; it is the character which is explained by *arkû* "later," as Strassmaier also transcribes (Cf. A V No. 1423), but a wedge is wanting in his copy.

Line 19. The last character is certainly  and not  as Strassmaier copies. The character *me* often occurs instead of the sign for the plural in these documents. Mr. Pinches confirms my reading.

Line 20. The last character according to my copy and Mr. Pinches' kind communication is ; Strassmaier, however, seems to have been in doubt. See A V Nos. 1423 and 1520. *Ga-mu-zu* I have regarded as the same word as גָּמַז, which occurs very often.

Line 21, *luṣ-šu-hu*. This word I derive from פָּשַׁח, "to quiet oneself."

Line 22. *pur-ba-a-ni*. I prefer to transcribe with *p* instead of *b*, as Strassmaier, A V No. 1423, does. Perhaps the Hebrew פָּרַח Persian فروار "a sunny place, pleasant summer-house," is to be compared. This is the only passage that I have found where this word occurs, and there is no certainty as to its meaning or derivation.

K. 174.




*Transcription.**Translation.*

A-na šarri bêli-ia	<i>To the king, my lord,</i>
ardu-ka Nabû-na-din-šum	<i>thy servant Nabû-nâdin-šum.</i>
lu-a šul-mu a-na šarri be-li-ia	<i>Peace to the king, my lord,</i>
Nabû u Marduk a-na šarri	<i>May Nebo and Merodach to the king,</i>
be-li-ia	<i>my lord,</i>

5	a-dan-niš lik-ru-bu	<i>constantly be gracious.</i>
	ina êlî ša šarru be-li ik-ban-ni	<i>As to what the king, my lord, has commanded</i>
	ma-a ištu Ba-si-i du-ub-ba	<i>thus : From Basi word</i>
	ad-du-bu-ub iḫ-ṭi-bi	<i>I speak. He has commanded.</i>
	ma-a ūmu XV ^{kan} lu-ši-ib	<i>thus : The 15th day, he shall remain;</i>
10	ma-a ūmu XXII ^{kan} li-ṭi-bi	<i>thus : The 22nd day he shall march forward</i>
	ma-a ūmu XXIV ^{kan} šarru ina	<i>thus : The 24th (?) may the king</i>
	êlî nâri	<i>over the river</i>
 til-lu-šu li-pu-uš	<i>. his work accomplish ;</i>
	u iḫ-ṭi-bi ma-a	<i>and he has commanded thus :</i>
	ina pa-an šarri ni-id-bu-ub	<i>Before the king we have spoken ;</i>
15	šarru ša pi-i-ni liš-me	<i>may the king from our mouth hear</i>
	a-na-ku šu-u	<i>I, he</i>
	ina pa-an šarri ni-ru-ba	<i>before the king we will enter</i>
	til-lu ki-i ša in-ni-pa-šu-u-ni	<i>the work according as it has been done (?)</i>
 ni-i-ni	<i>. me (?)</i>
20	nu aḫ(?) ki-im	<i>.</i>
 kun(?) du šu-u	<i>.</i>
 a-ki-i šarru	<i>. as the king</i>
	ša pi-i-ni i-ša-mu-u-ni	<i>from our mouth has heard</i>
	ina muḫ-ḫi ša iṣ-bi ša šarru	<i>As to what he wishes, about which the king</i>
25	iš-pur-an-ni ma-a sa-me	<i>has sent to me thus : Hear (?)</i>
	a-ki-i ša ina li-'	<i>As on the tablet</i>
	ša-ṭir-u-ni a-na sarri	<i>is written, to the king,</i>
	be-li-ia as-sap-ra	<i>my lord, I send.</i>

REMARKS.

This text has been quoted by Strassmaier in several passages. Cf. Bezold, *Literaturgeschichte*, p. 248. My copy differs in several places from that of Pater Strassmaier. Many of the lines are wanting so far that the sense is destroyed. It seems to be a report on some work that the king had committed to the writer.

Line 6, *iḫ-ban-ni*. Strassmaier, A V Nos. 1766 and 4116, has copied  instead of , which does not seem to me to be possible. Mr. Pinches writes me that *ban* is correct. The root is, of course, .

Line 10, *li-it-bi* is the precativè from ܠܝܬܒܢ, "to march forward."

Line 11. The number here is broken away; it may be 23 as I have completed it.

Lines 19-21 are so badly broken that I can only recognize a few characters, but can give nothing in the translation. In line 20 I am indebted to Mr. Pinches for *nu*; he thinks there is only one sign lost. In line 21 the sign 𐎶𐎵𐎶𐎶 is the most probable, although it is not certain.

Line 24, *iš-bi*. I prefer to transcribe these characters thus. The root I regard as ܥܒܐ, "to wish;" it may however be a noun. "wish, will." Cf. the Aramaic ܥܒܐ, ܥܒ.

Line 25. Strassmaier A V No. 319, has the first two characters of this line altogether wrong. Mr. Pinches' reading agrees with mine.—*sa-me*. Strassmaier transcribes *sa-me* (?). If this be the true transcription, the word may come from ܣܡܐ, "to hear."

Line 26, *li*?, "tablet." Cf. my note on this word in the Borsippa Inscription, *Babylonian and Oriental Record*, July, 1887.

K. 479.



Transcription.


Translation.



A-na šarri kiššati (?) be-li-ia	<i>To the king of multitudes, my lord</i>
ardu-ka Ugar-Bêl-lu-mur	<i>thy servant Ugar-Bêl-lumur</i>
Nabû u Marduk a-na šarri kiš-	<i>May Nebo and Merodach to the king</i>
šati	<i>of multitudes</i>
be-li-ia lik-ru-bu	<i>my lord be gracious;</i>
5 Šamaš u Marduk tu-ub lib-bi	<i>may Samas and Merodoch joy of</i>
	<i>heart</i>
u tu-ub ši-i-ri	<i>and health of body</i>
ša šarri be-li-ia li-iḫ-bu-u	<i>of the king, my lord command.</i>
apil Da-ku-ru nakisê-ia	<i>The son of Dakuru, as to my pro-</i>
	<i>perty (?)</i>
iḫ-te-iṭ-tu ummi-a	<i>has sinned; my mother</i>
10 u aḫe-e-a	<i>and my brothers</i>
ina bu-bu-ti id-du-uk	<i>with hunger he killed.</i>
ši-pi-ir-ti	<i>Letters</i>
a-na muḫ-ḫi-šu	<i>about him</i>
a-na šarri be-li-ia	<i>to the king, my lord,</i>
15 ki-i aš-pu-ru	<i>although I sent</i>
ga-ma-ru-u	<i>the accomplishment</i>


	ul a-mur	<i>I did not see.</i>
	ap-ta-la-aḥ	<i>I did homage,</i>
	šarru i-di a-kan-na	<i>the king knows. Likewise,</i>
20	ul šu-šu-bu-ta-ka	<i>thou didst not cause to take</i>
	bîti-a u am. ka-al-la-a	<i>my house and my chief servant (?) ;</i>
	ia'-nu-u ina Bâbîli	<i>there was not in Babylon</i>
	im-mu-u-a ša ina pa-an	<i>my father-in-law whom before</i>
	ummi-ia u ahê-ia	<i>my mother and my brothers</i>
25	ak-lu-u apil Da-ku-ru	<i>I imprisoned. The son of Dakuru</i>
	iḥ-te-iṭ-tu	<i>has sinned ;</i>
	a-di II -šu da-al-ḥa-ak	<i>twice I disturbed (him).</i>
	ina pi-i-ka el-lu	<i>At thy glorious command</i>
	ša Šamaš u Marduk	<i>to whom Samas and Merodach</i>
30	i-kar-ra-bu-uš	<i>have been merciful</i>
	in-da-aḥ-tu	<i>they were overthrown.</i>
	abu-a bîta-ka	<i>My father thy house</i>
	i-ra-ap-pi-iš	<i>increased ;</i>
	en-na ina šilli šarri	<i>under the protection of the king</i>
35	be-li-ia li-ir-pi-iš	<i>my lord may it increase.</i>




REMARKS.


Portions of this text have likewise been given by Pater Strassmaier in A V. Cf. Bezold, *Literaturgeschichte*, p. 261, for the passages. The name of the writer is incorrectly given by Strassmaier and Bezold. The last character of line 2 is  = *mur* instead of . See A V No. 631. Other differences of text will be pointed out in the notes below. The writer of the letter is in trouble ; one of his officials has committed a great offence ; he has killed the relatives of Ugar-Bel-lumur. The letter complains that he has previously sent letters about this man, but nothing had resulted from it. The writer claims to be a faithful servant of the king. The son of Dakuru has at last been overthrown.

Line 1. The character  is not quite certain ; Mr. Pinches thinks he sees traces of it.

Line 3. After  there is evidently another character, which Strassmaier No. 631 has scratched ; but it seems to be .

Line 8. The first character here and in the same expression line 25 below, Strassmaier has copied A V Nos. 1826 and 3100 as . The text is not very clear, but I prefer the reading *apil*.



—*Nakisê-ia*. The explanation of this ideogram is to be found W.A.I. V, 11, 4 ef. (cf. ALS³ p. 127, line 52). Strassmaier, A V No. 3100, transcribes *ša šabani-ia*, but it seems to me that the passage requires the two characters to be taken as one ideogram, and I cannot find  explained by *šâbu*. In explanation of this word Mr. Pinches compares the Hebrew נָכַם, and states that the Akkadian pronunciation of   was probably *ig-lag* = *mimmu kurbannu*, "what may be given as a gift" or "earned," "property."





Line 9. The sign preceding the last Strassmaier, A V Nos. 1347, 1826 and 3100, has given as  doubtfully. My text seems to me to be correct, and to give at the same time a better sense.

Line 15, *ki-i*. There can hardly be any doubt about the text, although it is not very clear on the original. Strassmaier is undecided. See A V No. 6910.

Line 16, *ga-ma-ru-u*. In spite of the long vowel at the end I have derived this word from גמר. This is the only stem known to me from which this word can come. Cf. *Asurb.*, *Heft II*, p. 43, 18.

Line 19, *a-kan-na*. Probably Strassmaier is right in comparing the Syriac ܐܬܐܢܐ "so, also, ebenso."

Line 20. I am not certain what the second character of this line is. Strassmaier, A V No. 313, has   which is perhaps correct, though the front wedges are not very clear. Mr. Pinches writes me that there are no traces of the front-wedges *ul šu-šu-bu-ta-ka*.—This is undoubtedly the correct reading, and not *ul-tu*, &c., as Strassmaier has copied. Mr. Pinches confirms my reading. *Su-bu-ta-ka*. The root is צבת.

Line 21, *am. ka-al-la-a*. This word I regard as the same as that found in other places written in different ways. Beh. 44, 53 we have *gal-la-a*. W.A.I. V, 58, l. 51, *kal-li-e šarri* "servants (?) of the king." Cf. Zimmern, *Babylonische Busspsalmen*, p. 28, note 2, and p. 61. Probably the     K. 492, l. 11 (see below), is to be transcribed in this way, but I cannot now quote a passage to prove it. The meaning is probably "servant."

Line 22, *ia'-nu-u*. For this word cf. my *Asurbanipaltexte*. *Heft II*, p. 51, 22 ; 67, 25, and the *Glossar*.

Line 23, *im-mu-u-a*. I derive this word from ܐܡܐܐ, "father-in-law." Cf. Arabic حَامَة.

Line 24. Mr. Pinches thinks $\text{𐎶𐎵} \text{ 𐎶}$ better than 𐎶𐎵𐎶 according to the traces.

Line 27, *da-al-ḥa-ak*, is 1st pers. sing. Permansive from 𐎠𐎠𐎶 "to disturb."

Line 31, *in-da-aḫ-tu*. This word seems to come from 𐎠𐎶𐎶 "to overthrow, fall."



Line 34, *en-na*. According to W.A.I. II, 15, 9, this is to be read *a-di*.


K. 492.



<i>Transcription.</i>	<i>Translation.</i>
A-na šarri be-li-ia	<i>To the king, my lord</i>
ardu-ka Rammânu-nâdin aḫi	<i>thy servant Rammânu-nâdin-aḫi.</i>
lu šul-mu a-na šarri bêli-ia	<i>Peace to the king, my lord.</i>
Nabû Marduk ana šarri bêli-ia	<i>May Nebo, Merodach to the king,</i> <i>my lord</i>
5 lik-ru-bu ina muḫ-ḫi	<i>be gracious. As to</i>
u-mu ša šarri be-li	<i>the day when the king, my lord</i>
iš-pur-an-ni	<i>sent to me ;</i>
dami-iḫ a-dan-niš	<i>mercy constantly</i>
bi-it šarri be-li	<i>the house of the king, my lord</i>
10 iḫ-bu-u-ni	<i>has commanded.</i>
am. kalê am-mu-te	<i>Those servants</i>
ni-ḥar-ru-ub	<i>we have destroyed,</i>
ni-ša-aḫ-ki	<i>we have made high</i>
a-ra-me-ma	<i>the citadels ;</i>
15 apil šarri	<i>may the king's son</i>
li-is-si	<i>come forth (?).</i>
a-na-ku-ma mi-i-nu	<i>I the number</i>
a-ḫab-bi am. par-šu-mu	<i>commanded, the greyhaired man</i>
ša ṭe-en-šu	<i>whose report</i>
20 la aš-šu-u-ni	<i>has not been brought</i>
ša šarru bêli iḫ-bu-u-ni	<i>whom the king, my lord commanded,</i>
ki-i ša ilu gam-rat	<i>as the god arranged.</i>


REMARKS.


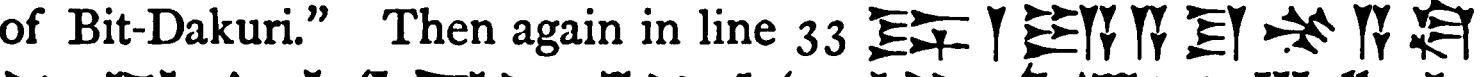

This letter has also never been published, except that Strassmaier has given parts of it in his *Alphabet. Verz.* Cf. Bezold, *Literaturges.*, p. 262. The name of the writer Strassmaier transcribes *Rammânu-šum-ušur* instead of *Rammânu-nâdin-aḫi*. See A V No. 7505.


Line 6. The first character is  and not  = *sa*, as Strassmaier, Nos. 1206 and 1852, gives doubtfully.

Line 11, *am-mu-te*. Strassmaier's remark in A V No. 468, that this word is "plur. m. von ammu wie ammâte plur. f. ist," seems to be correct. It is the same word as the Hebrew , which Strassmaier also compares. See A V No. 463.

Line 12, *ni-ḥar-ru-ub*. Other readings are possible, but this seems to be the most probable. Strassmaier also reads thus, querying the second syllable. The root is , the Hebrew, , "to be desolate, waste." Cf. Pinches' *Texts*, 20, 9; 14, 14.

Line 13, *ni-ša-aḫ-ki* is II, 1 from , "to be high." This form means "to make high."

Line 14, *a-ra-me-ma*. This word occurs in but one other text with which I am acquainted, W.A.I. IV, 53, No. 1, l. 15 (K. 114)  *a-ra-mu u šâbê ša Bit Da-ku-ri*, "the captain of the fortress (?) and the soldiers of Bit-Dakuri." Then again in line 33  *apil Ia-a-šu-mu a-di am. ḫin-ni-šu u am. a-ra-mi-šu i-na lib-bi u-šiš-šib*. "The son of Ia-šumu together with his family and the captain of his fortress there I caused to sit." My translation seems to me to fit especially well in our passage. Cf., moreover, the Hebrew . Mr. Pinches however gives the text as *ḥa-ra-me-ma*.

Line 16, *li-is-si*. This word must come from the root . Cf. Strassmaier, A V No. 6071, for other passages.

Line 18, *am. par-šu-mu*. Cf. my remarks in the *Proceedings*, June, 1887, p. 244.

Line 22, *gam-rat*, comes from , "to complete."

K 502.

Transcription.

Translation.

A-na šarri be-li-ia	<i>To the king, my lord,</i>
ardu-ka Ik-ka-ru	<i>thy servant, Ikkaru.</i>
lu-u šul-mu a-na šarri be-li-ia	<i>Peace to the king, my lord.</i>
a-dan-niš a-dan-niš	<i>Constantly, constantly,</i>
5 Nabû u Marduk	<i>may Nebo and Merodach</i>
a-na šarri be-li-ia	<i>to the king, my lord,</i>

lik-ru-bu Adar	<i>be gracious. May Adar</i>
u Gu-la tu-ub libbi	<i>and Gula, joy of heart,</i>
tu-ub šêrê a-na šarri	<i>health of body to the king,</i>
10 be-li-ia li-di-nu	<i>my lord grant.</i>
ina muḫ-ḫi I-rat-ti	<i>As to Iratti</i>
ša šarru be-li-ia	<i>whom the king, my lord,</i>
.
a-di-il-ma	<i>I imprisoned (him) and</i>
is-si-šu	<i>with him</i>
15 a-da-lul is-si-šu	<i>I humiliated myself, with him</i>
a-na pa-ni la-a il-lak	<i>before me he did not go.</i>
šarru be-li lu u-di	<i>May the king, my lord, know.</i>
ki-i ma-ri-šu-u-ni	<i>When they were sick</i>
ur-ki-te šarru i-na ḫi-ṭi-ni	<i>the herbs (?) of the king for our sins</i>
20 . . . la-a i-šak-kan	<i>. were placed</i>
. . . ḫi-ši II u III	<i>. two and three</i>
ip-pa-aš tu-bu	<i>he made joy</i>
lib-bi la-a e-mur	<i>of heart he did not see.</i>

REMARKS.

This text is not mentioned by Bezold in his *Lit.* It is, therefore, entirely new. The letter is a report concerning a certain Iratti who seems to have been commissioned by the king. The tablet is so broken that some of the text is lost. There is very little here that requires explanation.

Line 13, *a-di-il-ma*. The root is, perhaps, 𒀭𒌷𒍪 , but this is not at all certain. The meaning is certainly "to bolt in, shut up."

Line 15, *a-da-lul*. This is probably the proper transcription, but it is possible to transcribe *a-da-lib*; this latter word would come from the root 𒀭𒌷 , of which Dr. Heinrich Zimmern in his *Babylonische Busspsalmen*, p. 93, speaks. Cf. also my *Asurb.*, Heft I, p. 93.

Line 18, *ma-ri-šu-u-ni*. This word seems to come from the stem 𒍪𒌷 , "to be sick."

Line 19, *ur-ki-te*. The only word written in this way with which I am acquainted is W.A.I. II, 26, 54, 41, 4. Cf. Strassmaier, A V. No. 2698. Cf. Zimmern, *Bussps.*, p. 36, 7. Whether our word is the same as this or not I am unable to decide.

K. 504.

*Transcription.**Translation.*


	A-na šarri be-li-ia	<i>To the king, my lord</i>
	ardu-ka Ištar-du-ri	<i>thy servant Istar-dûri.</i>
	lu-šul-mu a-na šarri bêli-ia	<i>Peace to the king, my lord.</i>
	ina êlî Nabû-šum-iddin	<i>About Nabû-šum-iddin (and)</i>
5	Nabû-irba am. asû	<i>Nabû-irba, the physicians</i>
	ša a-na šarri be-li-ia	<i>of whom to the king, my lord</i>
	aḫ-bu-u-ni an-nu-šim	<i>I spoke, at once</i>
	. . . am. apil šipri-e-a ina	<i>with (?) my messenger to the presence</i>
	pa-an	
	šarri be-li-ia a-šap-ra-šu-nu	<i>of the king, my lord I sent them.</i>
10	ina pa-an šarri be-li-ia	<i>Into the presence of the king, my</i>
		<i>lord</i>
	li-ru-bu šarru be-li	<i>may they enter, may the king, my</i>
		<i>lord</i>
	i-si-šu-nu lid-bu-bu	<i>with them speak</i>
	ki-e-tu a-na-ku	<i>faithfully (?). I</i>
	la u-bar-ri	<i>did not decide,</i>
15	la a-ḫa-ba-aš-šu-nu	<i>I did not command them.</i>
	bi-it šarri be-li i-šap-par-ša-nu-	<i>The house of the king, my lord sent</i>
	ni	<i>to me.</i>
	Šamaš-bêl-aḫî	<i>Samas-bêl-aḫî</i>
	ultu Di-ri i-šap-ra	<i>from Diri sent</i>
	ma-a muš-ša-ra-ni-i	<i>thus : Inscriptions</i>
20	la aš-šu ina libbi igârâtê	<i>are not ; in the walls</i>
	ša bît ili la niš-kun	<i>of the house of God we have not</i>
		<i>placed.</i>
	u-ma-a a-na šarri be-li-ia	<i>Now to the king, my lord</i>
	a-šap-ra êšten muš-ša-ru-u	<i>I send, may one inscription</i>
	liš-tu-ru lu-še-bil-u-ni	<i>be written, may it be brought.</i>
25	ina pi-it-ti ri-ḫu-ti	<i>Suddenly they were destroyed ;</i>
	liš-tu-ru ina lib-bi igârâtê	<i>may they be written, in the walls</i>
	ša bît ili liš-ku-nu	<i>of the house of God may they be</i>
		<i>placed.</i>
	zunnê ma-'-da	<i>Much rain</i>
	a-dan-niš i-ta-lak	<i>constantly shall come.</i>
30	šibirrê di-e-ki	<i>May the harvest (when) threshed</i>
	lib-bi ša šarri be-li-ia	<i>the heart of the king, my lord</i>
	lu-u ṭābu	<i>rejoice.</i>




REMARKS.

There seems to be no reference to this letter except in George Smith's *Eponym. Canon*, p. 85. (Cf. Bezold, *Lit.*, p. 263.) The purpose of the letter is to report that there are no inscriptions in the walls of the temple, and to secure one for it. Some characters are broken away, but I am able to restore all but one of them with almost absolute certainty.

Line 5, *am. asû*. I think this ideogram is to be read in this way, but a proof passage I am unable to find. Cf. Pinches on the per-mansive tense.

Line 8. I cannot tell with any certainty what was originally at the beginning of this line ; I have supplied "with" in the translation merely to make sense and fill up the space.




Line 13, *ki-e-tu*. I am not certain as to the meaning and derivation of this word. Another passage where the word is written as here is K. 596, 17,  *la ki-e-tu i-si-e-a ta-da-bu-ub*, "unfaithfully (?) with me thou hast spoken." For passages containing similar forms, cf. Strassmaier, *Alphabet. Verz.*, No. 4449.

Line 14, *u-bar-ri*. The root of this word is evidently , but there are several different words in Assyrian which come from this radical. We have the very common word *barû*, "to see." Cf. W.A.I. II, 21, 32, *ab-ri-e*, Sennach., VI, 27 ; Neb., III, 63, &c. Another well-known word is  "to bind ;" it is very common, as *birtu*, "midst ;" *biritu*, "fetter." See W.A.I. V, 1, 131, Sennach., I, 78, &c. It is probable that the word *bartu*, *ba-ra-nu*, W.A.I. V, 21, 23, 5, 31 (Cf. *Asurbanipaltexte*, Heft I, p. 99) comes from the same radical. There is another word, however, to which Zimmern, *Babyl. Bussps.*, p. 50, 18, refers, which means "to decide." Cf. W.A.I. II, 62, 36 ab, and the Hebrew , 1 Sam. xvii, 8. From this latter stem I derive our word.

Line 19, *muš-ša-ra-ni-i*. I regard this word to be the plural of *musarû*, "inscription." Cf. *Asurb.*, Heft I, p. 106. The singular occurs in line 23 below. The writing š instead of s is of frequent occurrence.

Line 25, *ina pi-it-ti*. I think this is the same expression as that which I have explained in my *Asurbanipaltexte*, Heft I, p. 103, 61. There is another word of a similar form which is mentioned in the

list of clothing, W.A.I. V, 14, 19b: 44b, and which corresponds to the Hebrew נִפְחָד. See also Zimmern, *Bussps.*, p. 39, note.—*ri-hu-ti*. I think this is the correct reading, but it may also be read *dal-hu-ti*. The root is נחח. See Zimmern, pp. 83-4.

Line 30, *di-e-ki*. Cf. for this word the Hebrew דִּיק, 2 Sam. xxii, 43. In the same manner we have    K. 122, 38, from the stem דך “to kill.” Cf. further W.A.I. III, 40, 83 V, 16, 74-5.

K. 506.

Transcription.

A-na šarri be-li-ia
ardu-ka Ašûr-dûr-pâni-ia
lu-u šul-mu a-na šarri be-li-ia
am. rab L-ia šu-u ša am. Ra-a-a Mu-tur-na-a-a
5 a-na am. ḥa-za-ni ša Mu-tur-na i-du-ka
ultu mar-kas il-li-kan-a-ni la il-li-ka
til-lu ultu aḥê-šu la e-pu-uš
ultu pa-an ip-ta-laḥ XV am. Ra-a-a
ina ḫa-a-ti-šu i-ṣab-bat a-na Akkada-a i-la-ka
10 it-tal-ku-u-ni iḫ-ti-bu-u-ni ana-ku An-da-la-a
a-na Šu-pur-a a-sa-pa-ra mu-ku a-lik
am. arda-ni-ka še-ri-da it-tal-ka
am. arda-ni-šu u-si-ri-da a-sib u-sa-ḫi-ir
am. apil šip-ri-ia ina irti An-da-la-a a-sa-pa-ra
15 mu-ku am. rab L ḥa-ni-u ultu ṣabê-šu
mu-ku ikkašdu-u u ni-rab-a-ni gab-bu
ina muḫ-ḫi-šu u-ta-ḫi-iṣ-ṣi
mu-ku at-ta-ri-di pi - tu šu a-lik
ir-ti di-bi a-na Šu-pur-a it-la-ka
20 am. rab L ultu am. ṣâbê-šu
ina Mar-ḫu-ḫa âlu - te
ša Šu-pur-a-a e-tar-bu
An-da-la-a e-ta-am-mar-šu
. . . . bat-tu i-si-šu i-sa [-pa-ra]
25 ma-a a-lik kunûku ša amêli
. . . . za al-la-ka lu tal- . . .
am. rab L-ia ultu Me-ra . . .
ša a-ri-te Mar-ḫu-ḫa-a-a

i-da-at An-da-la-a it-tal-ku-u-ni
 30 ina ḥarrâna i-zu-ku-pu am. arda-ni ša šarri bêli-a
 it-ku-la aš-šu mi-mi-ni ina lib-bi-šu-nu
 la i-du-ku am. rab L u-ta-ḥi-iš-šu
 is-su-ḥar ina Mar-ḥu-ḥa e-tar-bu
 an-ni-nu ša u-ma-a ri-it-bu a-du âbi am. rab L
 35 ni-iš-ku-u-ni la ši-bu-tu la i-di-nu
 am. ip-tu-gu-tu-ra am. arda-ni ša šarri bêli-a
 la-bi-ru-u-te ša ina lib-bi kam-ma-su-u-ni
 u-še-šu-u-ni i-du-nu

Translation.

*To the king, my lord
 thy servant, Ašûr-dûr-pani-ia.
 Peace to the king, my lord.
 My captain of fifty, he who the people of Ra and Maturna
 5 for the mayor of Maturna killed,
 from prison came to me, did not come;
 the order from his brothers he did not execute;
 at my presence he feared, 15 officials of Ra
 in his hands he took, to Akkad he went,
 10 they came (and) commanded; I Andalâ'
 to Supur sent; afterwards (?) I went
 thy servants brought down, he went
 his servants I brought down, set down (and) besieged.
 My messenger against Andalâ' I sent.
 15 Then (?) the captain of fifty, everywhere from his soldiers
 then they captured, and we entered altogether.
 Against him they pressed;
 then (?) I went down I went;
 against command to the people of Supur he went,
 20 the captain of fifty from his soldiers
 into Marḥuḥa
 of the people of Supur entered.
 Andalâ' saw him
 with him they sent (?)
 25 Thus I went, the seal of the

 my captain of fifty from
 who (is) the gatekeeper (?) of the people of Marḥuḥa*

the force of Andalâ came
 30 *in the road they hung (them). The servants of the king, my lord*
trusted to him ; those who were in their midst
they did not kill ; the captain of fifty pressed forward,
besieged, into Marhuha entered.
This (man) who to-day pressed forward together with the father
of the captain of fifty
 35 *we are keeping not bound, not judged.*
The Iptugutura, the servants of the king, my lord,
the aged who therein were bound
I caused to come out, judged.

REMARKS.

This letter has never been referred to in the published literature. It is wanting in Bezold's *Literaturges.*, p. 263. It is quite difficult, and in some places where the words are all known, the sense is by no means clear. The original is also only fairly well preserved, and in some parts the characters are altogether lost. The letter is a report on military operations, which can hardly become intelligible, when the circumstances are all unknown.

Line 6, *mar-kas*. The root is רכס "to bind." It, perhaps, means "prison."—*Il-li-kan-a-ni* comes from the well-known stem הלך, with the suffix of the first person.

Line 12, *sê-ri-da*, I regard as III, 1, from ירד, "to descend" The same word occurs in the next line, *u-si-ri-da*.

Line 15, *ha-ni-u*. This is an uncommon word, and I am uncertain as to its meaning. Pinches in my *Asurbanipaltexte*, *Heft II*, p. 59, line 10, translates it "allgemein." These are the only passages with which I am acquainted where the word occurs.

Line 17, *u-ta-ḥi-iš-šu*. The root of this word is נחץ. Cf. *Asurb.*, *Heft II*, p. 53, 13. *U-ta-ḥi-iš-šu*, line 32 below, comes also from this stem.

Line 18, *at-ta-ri-di* is I, 2, from ירד. Some of the following characters are so broken away that the sense of the line is destroyed.

Line 21. The character following 𐎶𐎵 is quite certainly 𐎶𐎵, but I have no idea what follows.

Line 22. After the sign 𐎶 the tablet is broken, but there seems to be nothing lost.

Line 23. I cannot make out what precedes the last character of this line, and therefore the whole passage is dark to me.

Line 24. The first character of this line may be 𐎶𐎶𐎶 , but it is not at all certain. The last signs are probably to be completed 𐎶𐎶𐎶 .

Line 26. The beginning and the end of the line are broken away, and the entire connection is thus lost. My translation is here, therefore, blank. *Al-la-ka* may mean "I went," but it is not certain that the characters are to be grouped in this way.

Line 27. The end of this line is also wanting; it seems to be only part of a proper name, but I cannot complete it. Mr. Pinches transcribes *êštin me am.* [*šabē*].

Line 28, *a-ri-te*. For this word see my *Asurb.*, *Heft I*, p. 101, Col. VII, line 2.

Line 30, *i-zu-ku-pu*. This word seems to come from the stem זקף , "to raise." The writing of כ for ק is very frequent.

Line 31, *it-ku-la* is from תכל "to trust."—For *mi-mi-ni* cf. Pinches in my *Asurb.*, *Heft II*, p. 63.

Line 33, *is-su-ḥar*. The stem is סחר , "to turn oneself." *Is-sa-ḥi-ir*, line 13 above, is from the same root.

Line 34, *ri-it-bu*. It seems to me that there are several possible stems for this word as far as the form is concerned. It may come from רבה , "to be great," or from ריב , "to strive" (Hebrew ריב), or from ארב , "to enter." The connection seems to be best satisfied with the latter derivation.

Line 35, *ši-bu-tu* undoubtedly comes from צבת , "to take prisoner."—*I-di-nu* is to be derived from דין , "to judge."

Line 36, *am. ip-tu-gu-tu-ra*. I do not understand what official is here referred to.

Line 37, *la-bi-ru-u-te* is the plural of *labiru*, "old." The root is לבר .—*Kam-ma-su-u-ni* is from כמס .

K. 507.

Transcription.

Translation.

A-na šarri bêli-ia
ardu-ka Tâbu-rub-êsara
lu šul-mu a-na šarri bêli-ia

To the king, my lord,
thy servant, Tâbu-rub-êsara.
Peace to the king, my lord.

	Ašûr Belit a-na šarri bêli-ia	<i>May Asur and Beltis to the king, my lord,</i>
5	lik-ru-bu	<i>be gracious.</i>
	Nabû-bel-šumê	<i>Nabû-bel-šumê,</i>
	am. ki-e-pu ša Bi-rat	<i>the mayor of Birat</i>
	ûmu VII ^{kan} i-na Ašûr	<i>the seventh day into Asur</i>
	e-tar-ba a-sa'-al-šu	<i>entered ; I have asked him.</i>
10	mu-uk a-ta-a a-kan-ni	<i>Therefore now likewise</i>
	ta-li-ka ma-a a-bat šarri	<i>thou shalt come thus ; the will of the king</i>
	ina muḥ-ḥi-ia ta-tal-ka	<i>to me thou shalt bring.</i>
	ma-a a-ta-a am. ḥazânâte	<i>Thus, now the aldermen</i>
	gab-bu il-li-ku	<i>all should come,</i>
15	i-na pa-ni-ia i-zi-zu	<i>before me stand.</i>
	ma-a at-ta la ta-li-ka	<i>In such case thou shouldst not come</i>
	ma-a i-si šarri ma-a a-ta-a	<i>then with the king. Thus now</i>
	mât Up-pa-a-a ḥu-ub-tu	<i>the people of Uppa the booty</i>
	ša Si-par iḥ-bu-tu-ni	<i>of Sipar should plunder.</i>
20	ma-a a-ta-a at-ta	<i>Thus now thou</i>
	a-di am. ardâni-ka	<i>together with thy servants</i>
	tu-u-ši ta-bu-uk-u-ni	<i>should go out (and) destroy.</i>
	ma-a ina êlî a-bi-te	<i>Thus for these</i>
	an-ni-te at-ta-la-aḥ	<i>overthrows I will prepare (??),</i>
25	a-ta al-ka	<i>I will come.</i>

REMARKS.

This text has, likewise, never been referred to or any part of it published. It is wanting in Bezold, *Lit.*, p. 263. The writer, Tâburub-êšara, seems to be reporting to the king his orders to an official. The ends of some of the lines are broken away, but my completions appear to me highly probable.

Line 9. The χ at the end of this line is quite certain.

Line 12, *ta-tal-ka* is from the well-known root הלך , "to go."

Line 15. The completion *zu* is very probable ; it makes a good word and fits in the connection.

Line 20. The character *ta* at the end is quite certainly a correct completion.

Line 22, *ta-bu-uk-u-ni*. The root of this word seems to be נבך , "to destroy."



Line 23, *a-bi-te*. This word I have derived from **אבת**, “to overthrow,” but this is not at all certain.

Line 24, *at-ta-la-aḥ*. I do not know the etymology or meaning of this word, for I have never seen it before. My translation is a mere guess which seems to me to suit the connection.

K. 508.

Transcription.

Translation.

A-na šarri be-li-ia	<i>To the king, my lord,</i>
ardu-ka La-an-še-e	<i>thy servant Lanšê.</i>
lu-u šul-mu a-na šarri be-li-ia	<i>Peace to the king, my lord.</i>
aš-šu-ud am. Da-i-ka-ni-e	<i>With respect to (?) the Daikanê</i>
5 ša apil Bâbîli	<i>of the son of Babylon,</i>
ša šarru be-li-a iš-pur	<i>whom the king, my lord, has sent,</i>
im-mat-at nâru a-na	<i>he has died. The river for</i>
am. ḥi-in-ṭar-a-a	<i>the Ḥinṭar</i>
pi-ta pi-ša-a-ti	<i>the crests (?) of white</i>
10 i-tib-bu-bu en-na	<i>covered entirely (?).</i>
a-du-u II am. ḥi-in-ṭar	<i>Now two Ḥinṭar</i>
êšte-en ša Ad-ḥa-sa-a	<i>one from Adḥasa</i>
a-na apil Ba-bi-la	<i>to the son of Babylon,</i>
a-na-ku am. Da-i-ka-ni-e	<i>I the Daikanê</i>
15 at-ta-din	<i>gave</i>
u ummê	<i>and the mothers</i>
ša am. ra-si-tu	<i>whom the Rasitu</i>
it-ti-im-ma a-na	<i>has determined, to</i>
apil Ba-bi-la	<i>the son of Babylon</i>
20 at-ta-din	<i>I gave.</i>

REMARKS.

This text has never been published, but Dr. Bezold has copied it (*cf. Literaturgeschichte*, p. 263). As will be seen, I agree with Mr. Pinches as to the name; it seems to be *La-an-še-e*, though it may not be altogether certain. It is a very difficult text, and many words in it I cannot explain.

Line 4, *aš-šu-ud*. This word is entirely new to me, but it seems to mean something like “with respect to.” It may be only another form of the well-known *šu-ud*.—The official names *am. da-i-ka-ni-e*

here and in l. 14, *am. hi-in-ṭar-a-a*, l. 8 and l. 11, and *am. ra-si-tu*, I do not attempt to translate or explain.

Line 7, *im-mat-at*. I derive this word from the common root מות, "to die."

Line 9, *pi-ta*. This word has given me no little trouble to explain, but it seems to me to be connected with נִפְּוֹד, of which I have spoken in the note to K. 504, l. 25. The meaning is "covering," here perhaps "crests."

Line 10, *i-tib-bu-bu*. There are several possible readings. This is the same Assyrian word as that which is translated elsewhere by "speak, plan" (דַּבֵּר), but this does not seem to me to fit in this connection.

Line 18, *it-ti-im-ma*. I derive this word from נִתְּה, "to determine." Cf. the Hebrew נִתְּה (נִתְּה).

K. 511.

Transcription.

Translation.



A-na šarri be-li-ia	<i>To the king, my lord</i>
Ardu-ka Marduk-šakin-šum	<i>thy servant Marduk-šakin-šum.</i>
Iu-u šul-mu a-na šarri	<i>Peace to the king,</i>
be-li-ia Nabû Marduk	<i>my lord. May Nebo, Merodach</i>
5 a-na šarri be-li-ia	<i>to the king, my lord</i>
lik-ru-bu gul-gul-la-te	<i>be gracious. The women,</i>
ši-na ša ina lib-bi til-li	<i>they who to the work</i>
ka-bu-u-ni	<i>were commanded,</i>
nu-še-ri-ba-a	<i>we have caused to enter ;</i>
10 ina kir-si	<i>in the cold,</i>
ku-zip-pi nu-ša šim	<i>(in the) snow (??) we caused to</i>
ina lib-bi ni-iš-kun	<i>there we placed (them).</i>
mi-i-nu ša šarru	<i>the number which the king</i>
be-li i-ka-bu-u-ni	<i>my lord has commanded</i>
15 liš-pur-u-ni	<i>may they send.</i>

REMARKS.

This letter is also unmentioned by Bezold. Although it is a very small tablet, several words are unknown, and the text in one place is doubtful, so that the meaning of the whole is quite uncertain.

Line 6, *gul-gul-la-te*, is an entirely unknown word ; it occurs only

here as far as I know. I think it is to be connected with *gallû*, "servant." We have here a feminine form, and if my explanation be correct, it means "female servants."

Line 11, *ku-zip-pi*. This is another unknown word. Since it stands in connection with *kir-si*, I have given it a like meaning. —I am not able to read the sign preceding the last. This word occurs also K 183, l. 29, where this meaning does not seem to fit. Mr. Pinches thinks  may be a determinative for "clothing." —The wanting sign, Mr. Pinches thinks, may be .

K. 526.

*Transcription.**Translation.*

A-na šarri bêli-ia	<i>To the king, my lord,</i>
ardu-ka Nergal-eṭi-ir	<i>Thy servant, Nergal-eṭir.</i>
lu-šul-mu a-na šarri bêli-ia	<i>Peace to the king, my lord.</i>
a-dan-niš	<i>Constantly (may there be)</i>
5 a-na mâṭ ša šarri šul-mu	<i>to the country of the king, peace.</i>
lib-bu ša šarri bêli-ia	<i>May the heart of the king, my lord,</i>
a-dan-niš lu tâbu	<i>constantly rejoice.</i>
ina ūmi VI ^{kam} ša airu	<i>On the sixth day of the month Iyyar,</i>
am. kur-bu-tu	<i>the contractor (?)</i>
10 ina muḥ-ḫi-ia	<i>to me</i>
it-tal-ka	<i>came ;</i>
ina ūmi VII ^{kam} ša airu	<i>on the seventh day of the month Iyyar</i>
sisê	<i>the horses</i>
u-ta-lak-u-ni.	<i>arrived.</i>

REMARKS.

This is likewise an entirely new text. No mention of it is made by Bezold; *Lit.*, p. 264. It is simply a note to say that certain horses had arrived.

Line 9, *am kur-bu-tu*. The root is קרב. In this connection, it seems to me to mean something like "contractor."

PLATE I.

K 113.

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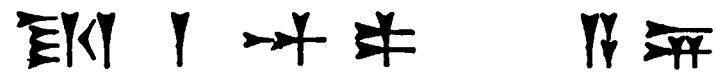



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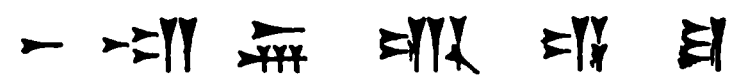


PLATE II.

K 146.











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K 174.

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PLATE V.

K 492.


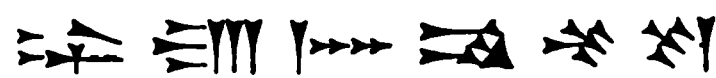








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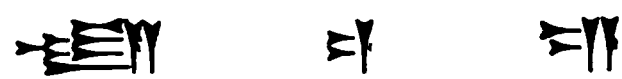


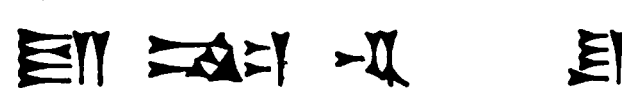








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K 502.

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* Perhaps complete.



PLATE IX.

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REVERSE.

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71C2

PLATE X.

K 508. .

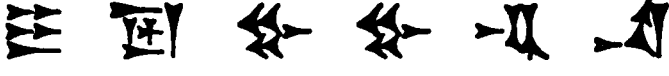







5. 






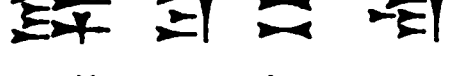



10. 



REVERSE.




15. 

20. 



PLATE XI.

K 511.

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REVERSE.

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15. 𠄎 𠄎 𠄎 𠄎



PLATE XII.

K 526.

5. 





REVERSE.

10. 





HARRISON AND SONS,
PRINTERS IN ORDINARY TO HER MAJESTY,
ST. MARTIN'S LANE, LONDON.

ASSYRIAN LETTERS, IV.

BY S. ALDEN SMITH.

*Reprinted from the "Proceedings of the Society of Biblical Archaeology,"
April, 1888.*

It has been the aim of the notes accompanying the translations given in this series of *Letters*, to discuss in the shortest manner possible only such words as have not been elsewhere sufficiently explained. This study has brought before the reader 35 new documents, containing a variety of forms and words which will be instructive and interesting to the student of Semitic philology. As many more inscriptions of this class will be found translated and explained in my *Keilschrifttexte Asurbanipals*, *Heft* II and III. In this work a glossary of words is appended to aid the student. In the absence of one here, I have thought it proper to call attention, in a short space, to the most important new words and forms in the foregoing documents.

1. Words that have been with some probability explained. The word *par-šu-ma-a-te*, K. 482 (*cf.* K. 492, l. 19, *Proc.*, Jan., 1888, and K. 183, 16, *Heft* III, p. 23). *u-šu-tu-u-ni*, K. 483, 11, *uš-še*, *ka-ra-ri*, *kar-mat*, S. 1034. *u-šaḥ-ma-šu-u*, *ni-kuṭ-tu*, K. 82. *a-da-nu*, *i-bak-ku-an-ni*, K. 83. *di-lil-šu-nu*, *is-su-ri* (*cf.* K. 525, *Asurb.*, *Heft* III, p. 31), *pi-laḥ-ku* (the question is, what this word means in this connection), *šu-u-tu* (*cf.* K. 525), K. 691. All the above texts will be found in the *Proceedings* for June, 1887. *ma-šu*, K. 21, *taḥ-pi-ir-ti*. (I do not feel at all satisfied with the explanation given by me above.) *mu-uk*, K. 80, *i-šag-gan-ga*, K. 81, *ki-ir-si*, K. 89. I do not now believe that the explanation and meaning given to this word are correct, for they do not seem to suit the other passages where the word occurs. *Cf.* K. 113 and K. 511, *Proceed.* for Jan., 1888. It is altogether uncertain what the word really does mean. *Proceed.* for Nov., 1887. *ki-ik-ki-si*, K. 113. *pa-ni-a-te*, *u-na mu-šu*, K. 146. *iṣ-bi*, *sa-me*, K. 174. *nakisê-ia*, *a-kan-na im-mu-u-a*, K. 479. *am-mu-te*, *a-ra-me-ma* (or *ḥa-ra-me-ma*), *gam-rat*, K. 492. *am. asû*, *muš-ša-ra-ni-i*, *di-e-ki*, K. 504. *mar-kas*, *i-zu-ku-pu*, *ri-il-bu*, K. 506. *a-bi-te*, K. 507. *im-mat-at*, K. 508. *Proceedings* for January, 1888.

2. Words for which no explanation has been found. *am. lu-šuḥ-ḥa-ni*, K. 483. *am. kal-lu-u*. (Perhaps this root has been correctly

explained in the *Proceed.* for Jan., 1888, p. 164, l. 21.) *am. si-ru-bu-tu*, K. 82. *ha-ma-ku-u*, K. 83. *da-at-tu*, *pag-lu*, K. 80. *am. rab Mu*, K. 81. *ilu La-as*, K. 478. (How the name "Merodach" slipped into the translation of this letter above, I am unable to say. I had no intention of translating the name in this way.) *u-ra-a-te*, *pi-ir-ra-a-ni*, *as-ṭi-e-ri*, K. 493. *i-ṣir(?) -tu-u*, K. 522. *am-ma-ka*, *am. Šu-u-i*, K. 113. *pur-ba-a-ni*, K. 146. (I do not regard the explanation of this word as of any value.) *ur-ki-te*, K. 502. *ki-e-tu* (cf. K. 525, 35, *Asurb.*, *Heft III*, p. 31). *am. ip-tu-gu-tu-ra*, K. 506. *at-ta-la-aḥ*, K. 507. *aš-šu-ud*, *am. da-i-ka-ni-e*, *am. ḥi-in-ṭar-a-a*, *am. ra-si-tu*, *pi-ta*, K. 508. *gul-gul-la-te*, *ku-zip-pi* (cf. K. 183, *Asurb.*, *Heft III*, p. 23), K. 511.

The lack of a proper collection of Assyrian ideographs has been a constant impediment in translating these texts. It is a vast task to prepare such a list, and I had never found time to make mine complete. This work has now been done by Dr. R. E. Brünnow. The publisher of the book is E. J. Brill, of Leyden. The part that has now appeared is only about one-third of the whole, and when it is complete it will be one of the most valuable contributions to the library of the Assyriologist. The arrangement is clear and methodical, and its execution faultless. It is quite likely that this work will enable us to read some of the unknown ideographs that occur in Assyrian report-documents. Such a sign-list marks an epoch in our study of the Assyrian literature, and it will certainly do much toward making our knowledge of the language more accurate.

Some of the following documents are not so well preserved as most of those that I have given, but although that is true, they are none the less important to our collection. Only one care is needed, *i.e.*, not to spend too much strength in trying to explain words and forms where their very existence is not quite certain. The author hopes that what he has thus far done may help to awaken a desire in some of the members of the *Society* of studying this portion of the Assyrian literature.

K. 154.

Transcription.

1 A-na šarri mâtâtê bêli-ia
ardu-ka Ku-dur-ru
Ašûr Šamaš u Marduk
a-na šarri be-li-ia

Translation.

*To the king of countries, my lord,
thy servant, Kudurru.
May Asur, Samas and Merodach
to the king, my lord*

- 5 lik-ru-bu-ub ul-tu šarru bêli *be gracious. As the king, my lord.*
 a-na Mi-šir il-lil-lik *to Egypt went;*
 i-na araḥ Dûzu atalû iš-kun- *in the month Tammuz an eclipse*
 nu *took place.*
 šâbê-ia a-na ba-la-tu ša Aššûr *My troops for the preservation of*
 Assyria
 ina lib-bi-šu-nu ia-a-nu ana *in their midst were not; to the*
 u šumêli *right and to the left*
 10 il-tap-par a-du-u *he sent. Now*
 am. apil šip-ri a-ta-ti-šu-nu *the messenger together with (?) them*
 šarru li-iš-al-u šip-ti *may the king ask. As I the con-*
 jurations
 of the eclipse of the month Tammuz
 brought,
 to the king he fled.
 15 mad-da-giš ina araḥ Nisanu *..... in the month Nisan*
 Šu-ma-a apil-šu ša *..... thus the son of*
 ti-ia *..... my*
 be-li-ia *..... my*
 li *.....*
 20 en-na *.....*
 ti (?) -e-mu ul iš-kun-an ni *command and he has not given to me*
 kaš-šap-pa-a-ta *.....*
 ma-da-a- ta *many*
 a-na šarri be-li-ia *to the king, my lord*
 25 al-tap-par šarru lu-ba-a *I sent, may the king come.*
 Nabû-šum-êšir apil aḥî-šu *Nabû-šum-êšir, the son of the*
 brother
 of Zakirru, the Maššû
 of Bit-Rimeki, Bit-Galkurra
 and the oaths and
 30 a-na Bêl-našir am. ša-ku *to Bêl-našir, the officer*
 i-pu-ub-uš *has made*
 ul-lu šarri be-li *Now (?) the king, my lord*
 ti-e- mu *command*
 iš-kun-an-ni *has given me*
 35 am-ma ina šani *Indeed (?) in the year*
 II šanîtu a-na pa-ni-ia *twice before me*
 il-ka *he came.*

REMARKS.

This tablet is unedited, but is cited many times by Strassmaier in his *Alphabet. Verz.* See Bezold, *Literaturges.* p. 246. A large part of the letter cannot be read, and several other passages are not clear to me.

Line 5. The form *lik-ru-bu-ub* I have never met before. This scribe seemed to be fond of unusual forms.


Line 6, *il-lil-lik*. This word appears to have too many letters, either *illik* or *lillic* make regular forms. There are, however, other such forms as this to be found. Cf. the form *ak-ki-kis*, *Asurbanipal-texte*, *Heft III*, p. 2, line 26.

Line 11, *a-ta-ti-šu-nu*. This word is quite new to me, and I am not able to explain it with any certainty. It is possible that it is to be derived from the root **אָתַה**, "to designate, determine," the Hebrew **אוֹת**.

Line 12, *šip-ti*. This is probably the correct transcription. The stem of the word may be **אִשַּׁק**, or **יִשַּׁק**; the latter seems to me the more probable; the meaning is "conjunction."

Line 14, *iḫ-te-lik*. The root is **חָלַק**, "to go to destruction, to flee."

Line 15. For the word *mad-da-giš*, cf. *Asurbanipal-texte*, *Heft III*, p. 35, l. 17.

Line 22. The character at the beginning of the line may be  the determinative for "woman," though this is not at all certain.

Line 25, *lu-ba-a*. I derive this word from **בָּוֹא**, "to come." It is the Hebrew **בָּוֹא**.

Line 27, *am. maš-šu-u*. This is quite certainly the correct transcription. The title is unknown to me in the texts, but there are several passages in the vocabularies that may be compared. W.A.I. II, 47, 14—15, *maš-šu-u kak-ku* and *maš-šu-u a-ša-ri-da*. Cf. also the other passages, AV No. 5227.

Line 30, *am. ša-ku*. This text seems to be correct, and not as Strassmaier, AV No. 1194, gives.

Line 31. The form *i-pu-ub-uš* is another of those unusual forms that occur in this document. It is probably the same as *ipuš*.

Line 35, *am-ma*. Strassmaier, AV No. 452 compares the Arabic **مَا**, quidem, autem quod attinet. My translation is based upon this

K. 523.




Transcription.

A-na ummi šarri bêlti-ia
ardu-ka Aplâ-a
Bêl u Nabû a-na ummi šarri
bêlti-ia lik-ru-bu
5 a-du-u û-mu-us-su
Nabû u Na-na-a
a-na ba-la-ṭa
nap-ša-a-ti
u a-ra-ka û-mu
10 ša šarri mâtâtê bêli-ia
u ummi šarri bêlti-ia
u-ṣal-la
ummu šarri bêlti-a
lu-u-ḥa-ma-ti
15 am. apil šip-ri ša du-un-ku
ša Bêl u Nabû
it-ti šarri mâtâtê
be-li-ia
it-ta-lak

Translation.

*To the mother of the king, my lady,
thy servant, Aplâ'.
May Bel and Nebo to the mother of
the king,
my lady be gracious.
Now daily (?)
to Nebo and Nanâ
for the preservation
of the life
and length of the days
of the king of countries, my lord,
and of the mother of the king, my
lady,
I pray.
May the mother of the king, my
lady
be joyful (?).
A messenger of the grace
of Bel and Nebo
with the king of countries,
my lord
shall go.*

REMARKS.

Pater Strassmaier has given most of this letter in AV. The passages are noted in Bezold's *Literaturges*, p. 264. Strassmaier's copy differs from mine only in line 14, where he gives . Cf. AV No. 2499. Neither of these words can I explain with certainty. My translation is what the connection seems to demand. One might compare the Hebrew  or , but this would be mere speculation.

K. 572.

Transcription.

A-na šarri bêli-ia
ardu-ka Ištar-šum-ere-eš
lu šul-mu a-na šarri bêli-ia
Nabû u Marduk

Translation.

*To the king, my lord,
thy servant, Istar-sum-eres.
Peace to the king, my lord.
May Nebo and Merodach*

| | | |
|----|---|---|
| 5 | a-na šarri bêli-ia lik-ru-bu
am. a-ba ^{pl} am. šêbûte (?)
am. bar-bar ^{pl}
am. bârê
am. da-kil-ḥu ^{pl} | <i>to the king, my lord, be gracious.
The magicians (?), the conjurers,
the astrologers (?),
the seers
the Dakilḥu,</i> |
| 10 | man-za-az êkalli
a-ši-ib âli
araḥ Nisannu ûmu XVI ^{ka}
ina libbi a-di-e
ir-ru-bu | <i>who have the palace in charge,
who dwell in the city,
in the month Nisan, on the 16th day
into the agreements
entered.</i> |
| 15 | u-ma-a
iš-ši-a-ri
a-di-e liš-ku-nu | <i>Now
in the morning (?)
may the agreements be made.</i> |

REMARKS.

Strassmaier also quotes part of this text in *Alphabet Verz.* These quotations agree with my copy. It is also cited by Sayce, ZK II, 4, No. 1. Bezold has copied it: *cf. Literaturges.*, p. 267. The tablet is somewhat broken, but most of it can be quite certainly restored.

Line 6, *am. a-ba*^{pl}. This is certainly not a Semitic word, but an ideograph, the pronunciation of which we do not know. Delitzsch, *Assyrisches Wörterbuch*, in his mania for explaining everything as Semitic, calls this word also "gutsemitisch." I have called attention to this in my pamphlet entitled, *Why that "Assyrisches Wörterbuch" ought never to have been published*. Cf. also the excellent remarks of Prof. Sayce, ZA II, p. 342 ff. For passages where this title occurs, see *Asurbanipaltexte*, Hest II, p. 32, line 15. The connection here seems to demand an entirely different meaning for this word from that which I previously gave to it.—𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶. It is not certain how these characters are to be pronounced. I have no proof that my transcription is correct.

Line 7, *am. bar-bar*^{pl}. This is another unknown title. It would seem that the four titles occurring here together should have kindred meanings, but this necessitates us to translate these characters different from heretofore. Cf. my remarks ZA I, p. 425 ff.

Line 9. The text here may not be altogether certain.

Line 10, *man-za-az*. The root is נָזַח, "to stand."

Line 13, *a-di-e*. Cf. *Proceedings*, June 1887, p. 253.

Line 16. I am not certain how this line is to be read and explained. Strassmaier reads *iš-ši a-ri*, and derives *iš-ši* from **𒌶𒌵**, "to carry" (*cf.* AV No. 3915); but this leaves *a-ri* unexplained, and does not seem to suit the connection. We should naturally expect an adverb here. The writer has just told us that the agreements had been entered into on the sixteenth, and then asks that these agreements be fixed or perhaps signed. I regard this as another form of *ši-a-ri*, "morning," and hence my translation.

K. 1122.

| <i>Transcription.</i> | <i>Translation.</i> |
|-----------------------------|---|
| | |
| | |
| Ašûr Sâmaš u Marduk | <i>May Asur, Samas and Merodach</i> |
| a-ra-ku ûmê tu-ub libbi | <i>length of days, joy of heart</i> |
| u tu-ub šêri ša bêl šarrâni | <i>and health of body of the lord of</i> |
| | <i>kings,</i> |
| bêli-ia liḫ-bu-u | <i>my lord command.</i> |
| 5 a-du-u 'id-ru | <i>Now 'Idru,</i> |
| am. mu-ri-ib-ba-nu | <i>the Muribbanu</i> |
| ša Hu-un-da-ru | <i>of Hundaru</i> |
| man-da-at-ti ša Dilmun | <i>the tribute of Dilmun</i> |
| i-na kâta-šu na-ša' | <i>in his hands has brought,</i> |
| 10 a-na êkalli | <i>to the palace</i> |
| al-tap-ra ki-i | <i>I send (it). When</i> |
| pa-an šarri bêli-ia maḥ-ru | <i>in the presence of the king, my lord</i> |
| | <i>he is received,</i> |
| riḫḫê siparru 𐎶 | <i>spices, copper and</i> |
| eṣû Hu-ša-bi-šu-nu | <i>Huṣabisunu wood</i> |
| 15 ša am. damḫarê | <i>from the servants</i> |
| ša bît na-a-a-lu | <i>of Bit-nâlu</i> |
| ša šarri bêli-a id-di-na | <i>of the king, my lord he will give.</i> |
| it-ti-su-nu | <i>With them</i> |
| lid-bu-bu-ma | <i>may he speak and</i> |
| | |

REMARKS.

Strassmaier, AV No. 8915, quotes from line 5 to the end, *Cf.* Bezold, *Lit.*, p. 278. The usual commencement of the letter seems to be alone wanting at the beginning.

Line 6, *am. mu-ri-ib-ba-nu*. This seems to me to be the correct transcription. The title is unknown to me elsewhere.

Line 12, *maḥ-ru*. The root is מַחַר, "to receive."

Line 14, *eṣū Hu-ša-bi-šu-nu*. This group of signs is entirely new to me, and I am unable to give any explanation.

Line 15, *am. damkarê*. The form of this word is not certain. Cf. my note, *Asurbanipalttexte, Heft III*, p. 21, line 31.


Line 16, *bît na-a-a-lu*. This group probably forms a name.

80-7-19, 17.

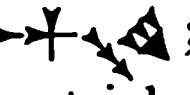
| <i>Transcription.</i> | <i>Translation.</i> |
|------------------------------|--|
| A-na šarri aḥī-ia | <i>To the king, my brother</i> |
| duppu Šamaš-šum-ukīn | <i>letter of Šamaš-šum-ukīn.</i> |
| lu-u šul-mu a-na aḥī-ia | <i>Peace to my brother.</i> |
| a-dan-niš Bêl bêlit parši | <i>Constantly may Bel, the lady of</i> |
| | <i>command,</i> |
| 5 Nabû Tas-me-tu u Na-na-a | <i>Nebo, Tasmēt and Nanâ</i> |
| a-na aḥī-ia lik-ru-bu | <i>to my brother be gracious</i> |
| Sin-bala-su-iḫ-bi | <i>Sin-balasu-iḫbi,</i> |
| ḥa-an-na-ka ina pa-an aḥī-ia | <i>honoured (?) before my brother</i> |
| di-ib-bi i-ba-aš-ši | <i>has backbitten.</i> |
| 10 ina muḥ-ḫi-šu a-si-me | <i>About it I have heard.</i> |
| aḥu-u-a li-ik-liš | <i>May my brother imprison him</i> |
| a-du a-ḥur-ra-ša-ni | <i>until I shall come (?).</i> |
| mi-i-nu ša ši-ti-ni | <i>The number of the Šitini</i> |
| a-na aḥī-ia | <i>to my brother</i> |
| 15 a-šap-par-an-ni | <i>I have sent.</i> |


REMARKS.


This letter from Saosduchin to Asurbanipal really belongs to my work on the *Keilschrifttexte Asurbanipal*, but belongs equally well to this series of letters. The text of it has been given by Strassmaier, AV No. 6702. He has done it well, for the writing on the tablet is partly rubbed out, so that the text is not everywhere absolutely certain. Cf. Lehmann-Winckler in Bezold's *Literaturges*, p. 347. The translation and explanation of some lines is also very difficult.


Line 2, *duppu*. I should like to read *ēgirtu* "letter," since it makes, according to our ideas, much better sense, but I cannot prove that the character  has that value. The value *duppu*

is well known. Cf. S^o 291, and Pinches' note, *Asurbanipaltexte*, *Heft* II, p. 77.

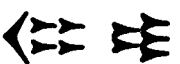
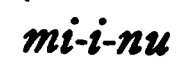

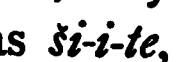





















Line 4, *bêlit parši*. Pater Strassmaier has not copied the three lower wedges in ; they cannot be exactly reproduced in type, but they are certainly there in the original. For this expression as well as the character just mentioned, cf. my note in the *Proceedings*, June, 1887, p. 244, line 9, and lines 9 and 14 of the text, K. 482, there published.

Line 8, *ha-an-na-ka*. This word is quite new to me. It may be from , and mean favourite, but this is not at all certain.

Line 10, *a-si-me*. I have derived this word from the root , "to hear," but it is possible to explain it otherwise.

Line 11, *li-ik-liš*. This word seems to me to come from , "to shut up, to imprison."

Line 12, *a-du* is the same word as *adî*, "until."—*a-hur-ra-ša-ni*. This is the correct text, not as Strassmaier gives it. I cannot explain the word.

Line 13, *ši-ti-ni*. This is doubtless the correct transcription. The word is to be found elsewhere. Cf. S. 456, line 35,                          *mi-i-nu ša ši-ti-i-ni šarru be-li liš-pu-ra*. "The number of the *Šitini*, may the king, my lord send." This word is probably the same as *ši-i-te*, K. 525, line 35, a text which I have published, *Asurbanipaltexte*, *Heft* III, p. 31 ff.

Rm. 77.

| <i>Transcription.</i> | <i>Translation.</i> |
|----------------------------------|--|
| a-na šarri bêli-ia | <i>To the king, my lord,</i> |
| ardu-ka Bêl-liḫ-bi | <i>thy servant, Bel-liḫbi.</i> |
| lu šul-mu a-na šarri bêli-ia | <i>Peace to the king my lord.</i> |
| Ḫi-e-sa ina bit mar-di-ti-e | <i>Ḫêsa in Bît-Mardite</i> |
| 5 nišê ina lib-bi la-aš-šu | <i>the people were not there,</i> |
| am. rab kal-li-e am. rab rak-si | <i>the chief of the servants, the chief of</i>
<i>defence</i> |
| u-di-šu-nu ina lib-bi la-a i-ḫa- | <i>know them, there they did not</i> |
| ri-du | <i>tremble.</i> |
| u-ma-a a-na-ku XXX bîtâtê | <i>Now may I 30 houses</i> |
| lu-ša-bi-ša ina lib-bi la-aš- | <i>build; there are none there.</i> |
| šu-nu | |

- 10 ûmê ša Nabû-šal-la am. *In the days of Nabû-šalla, the*
 šak-nu *governor,*
 am. apil ki te-e *the son one*
 ešte-en
 am. ki-šir ina lib-bi Hî-e-sa *the chief of the forces in Hêsa*
 kam-mu-su lu-še-ši-šu-nu *bound cause them to go forth,*
 ina lib-bi Ar-gi-te *in Argite*
 15 lu-še-šib-šu-nu êklê kirêtu *cause them to dwell, fields, parks*
 li-di-na-aš-šu-nu *give to them.*
 šum-ma ma-ḥi-ir pa-an šarri *If there be opposition to the king,*
 e-gir-tu ina êlî Nabû-šal-la *may a letter to Nabû-šalla,*
 am. šak-ni liš-pa-ru-u-ni *the governor be sent.*
 20 Ia'-i-ru am. II-u *Ia'iru, the second officer*
 a-na am. rab Me-te *to the chief officer of Mete*
 ina lib-bi la ap-kid *there I have not appointed*
 u Sin-iddi-na *and Sin-iddina,*
 am. rab bîti ša Rammânu- *the master of the house of Ram-*
 ḥa-ti *mânu-ḥati*
 25 ina Sa-za-na-a la ap-kid *in Sazanâ I have not appointed.*
 ba-si bît mar-[di]-te an-nu-te *In (?) Bit-Mardite these*
 i-ḥa-ri-du šarri *trembled of the king*
 i-pa-lu-ḥu am. ar-ba-a-a *feared, the captain of 40*
 a-ki-ša ti-ma-li ša šu-me *as yesterday*
 30 e-ru-bu u-šu-u šul-mu a-dan- *entered, went out peacefully. Con-*
 niš *stantly*
 A-mi-li-'ti apil A-me-ri *Amili'ti, the son of Ameri*
 ina Šu-pi-te ina muḥ-ḥi-ia *in Šupite to me*
 i-tal-ka ṭe-ma-te a-sa'-al-šu *came, the news I asked him.*
 šul-mu a-dan-niš apil A-šur-pi *Peacefully, constantly the son of*
 Ašurpi
 35 a-na Ma-ni-' ša il-ku-u-ni *to Mani' whither he came,*
 u-di-ni ṭe-en-šu la-a ir-ša-me *judged, his command they do not*
 obey (?).

REMARKS.

This is a thoroughly new text; it is not mentioned by Bezold, *Lit.* It is very difficult to copy, since the writing has become so worn away. The tablet is marked "P.S." to show that it comes from the Palace of Sennacherib. In my absence from London Mr. Pinches kindly sent me his copy, which has been of use to me in arriving at a correct

text. I have since re-examined the original with both copies before me, so that I hope I have succeeded in obtaining as good a copy as it is possible, in the damaged state of the tablet, to get. The explanation of some of the words is also very difficult.

Line 6, *am. rab kal-li-e*. Cf. *am. kal-lu-u*, K. 82, lines 9, 31, 36, in the *Proceedings*, June, 1887, and *am. ka-al-la-a*, K. 479, line 21, etc., *Proceedings*, January, 1888, p. 164.—*am. rab rak-si*. This latter word probably comes from the root רכס, “to bind.” I am not certain that my translation is the proper one.

Line 7, *i-ha-ri-du*. For the meaning and explanation of this word, compare the Hebrew תַרַד, “to tremble.” The Hebrew word has also the meaning of “haste.”

Line 9, *lu-ša-bi-ša*. Perhaps this word comes from בשה, “to be, to have.” III, 1, “to make.” The meaning, at least, is what the context demands.

Line 11. The characters that I have here given are very doubtful.

Line 13, *kam-mu-su*. The root is כמס, “to bow oneself.”

Line 24. This is the most probable reading of this line, although by no means certain.

Line 26, *ba-si*. I have no idea how this word is to be explained.

Line 29. The last part of this line I do not understand. The text is also very doubtful.

Line 33, *te-ma-te*. I am inclined to regard this as plural from *temu*.

Line 36, *u-di-ni* is probably from דין, “to judge.”—*ir-ša-me*. I do not know whence this word is to be derived.

The two following texts may be regarded as an appendix, and I leave them for the present untranslated. The contract tablet will be of interest on account of the style of writing, which I have tried to reproduce, as well as for other reasons.




PLATE II.

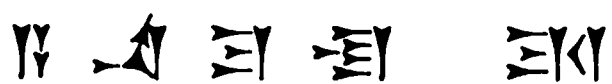
K 523.







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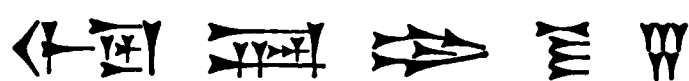




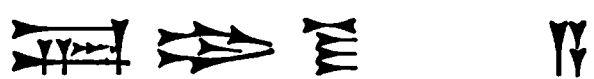


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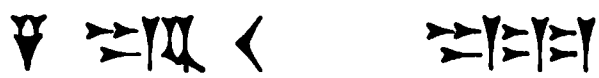








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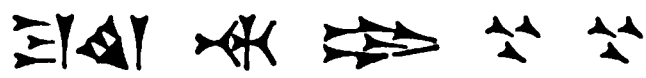








PLATE III.

K 572.

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PLATE V.

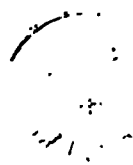
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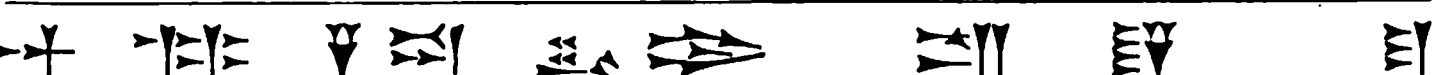

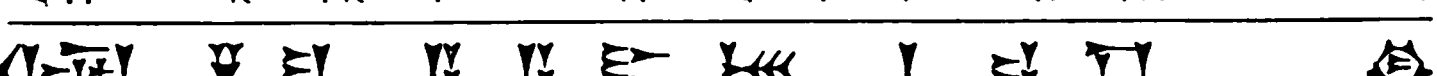

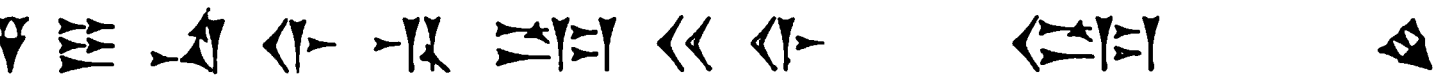


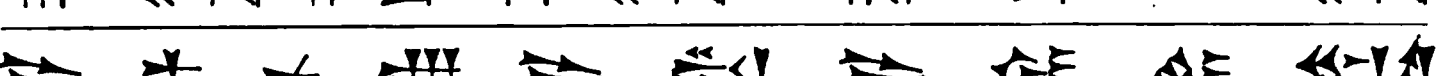





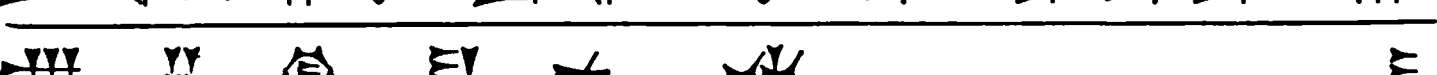



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